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NOTES OF THE WEEK.

WE have been asked to state that at the approaching Special Meeting of the National Conference, which is to be held in Essex Hall on Whit-Tuesday, at 3 p.m., only the minister of, and two delegates from, each congregation will be allowed to vote, though others may be present and hear the discussion. The officers of the Conference have no means of knowing whether the delegates who were sent to Sheffield last year were appointed generally or only for that occasion. If they were appointed in general terms, they would, subject to any fresh arrangement made by their congregations, be delegates for three years, and entitled to attend and vote at the Special Conference in Whit-week. If, however, their appointment was expressly restricted to the Sheffield Conference, then the congregation must appoint new delegates for the Essex Hall meeting. It will be assumed that the persons who were named as delegates for the Sheffield Conference are also delegates for the Special Conference, and their votes will be admitted as such, unless formal notice is sent by the secretary of any congregation that some other persons have been appointed in their place. Such notice must reach the Hon. Sec. at Essex Hall not later than ten o'clock on Whit-Tuesday morning.

THE sixty-sixth annual assembly of the Congregational Union of England and Wales has been held during the week. The Committee's report stated that the churches embraced by the Union, including mission stations, numbered 4,600. The chief publication of the year had been Dr. John Brown's "Apostolical Succession," the eighth Congregational Union lecture. It was reported that the second International Council of Congregational

Churches would be held in Boston, U.S., in the autumn of next year. The address of the chairman, the Rev. Alfred Rowland, was given on Tuesday in the City Temple, the subject being "Concentrate." Congregational churches, he said, had served the nation by fostering independence of thought and of character, by teaching members to use their gifts for the welfare of the community, and by showing the strength of voluntarism. Their present function was to save Protestantism, by resisting the growth of sacerdotalism, and to work for the righting of social wrongs. There was now less intolerance, less denominationalism than formerly, and a growth towards Christian unity. They could not conform to a sacerdotal State Church, but they might greatly strengthen their forces by co-operation among the different Free Churches.

TOWARDS the close of his address Mr. Rowland spoke of the growing tendency towards federation. It was already bringing all English-speaking people nearer together, while under the surface of national life in Europe, scarcely suspected by rulers, generals, and diplomatists, secret yet strong as the Gulf Stream, it was melting away the bases of glittering structures like militarism, till they should topple down into oblivion by their own weight. "Indeed," he added, "I look forward with confidence to the establishment of the 'United States of Europe,' and the transformation of this armed camp into the city of our God. Some of you, I believe, will live to see the fulfilment of Mrs. Browning's prophecy :—

'Each Christian nation shall take upon her
The law of the Christian man in vast;
The crown of the getter shall fall to the donor,
And last shall be first and first shall be last,
And to love best shall still be to reign unsurpassed.'

The Church of Christ must be the focus of this movement. It is therefore specially called of God to proclaim and to exhibit the brotherhood of man based on the Fatherhood of God. It is largely because she has failed to do this that multitudes, tired of life's desperate struggle, have been finding their fellowship in a club, their refreshment in a public-house, and their hopes in a Utopian communism. The so-called 'industrial classes' are not waiting to be bribed by charities, won by eloquence, or attacked by sensationalism. They do not ask us to preach an emasculated Gospel, or to deliver Sunday evening addresses on socialism and sanitation, on Buddha and Shakespeare, on anything and everything except the old Gospel of forgiveness and salvation. What they are waiting for is a church which shall be

a true brotherhood of unselfish men, and in the midst the living Christ, whose homely dress as Carpenter of Nazareth must no longer be hidden by the vestments of officialism. As the prophet puts it, they 'shall flow together to the goodness of the Lord,' just as the sea flows in, not because it is driven by angry winds, but because it is drawn by heavenly power, unseen and resistless."

ON Sunday last Dr. E. J. Hopkins retired from the post of organist at the Temple Church, after holding it for fifty-five years. Sunday was the anniversary of his appointment, and the special music was taken from his own compositions, the anthem being "The King shall Rejoice," composed for the occasion of the recovery of the Prince of Wales in 1872. Canon Ainger, preaching from the words "Every good gift and every perfect gift is from above," referred to the great influence Dr. Hopkins had had in the improvement of church music.

BY the will of the late Mr. Philip Barker, of Nantwich, the value of whose personal estate is set down as £100,383, and real estate £7,431, the Royal National Life Boat Institution receives £200, the R.S.P.C.A., £100, Chester Infirmary £100, the Crewe Free Christian Church £1,000, and the Nantwich Presbyterian Chapel £2,000. Mr. Barker's house "The Grove," and other land at Willaston, with furniture, &c., are bequeathed to Messrs. Frederick Nettlefold, and Harry Rawson, and the Revs. R. A. Armstrong, H. E. Dowson, J. E. Odgers, and S. A. Steinthal, as tenants in common. The testator expressed a wish (but without imposing any obligation) that his house, so bequeathed, should be used for the foundation of a school at Nantwich, to be called the Barker Collegiate School: but if the school is not founded within three years of his death, the property is to be devoted to other objects, several educational institutions benefiting.

THE week's obituary includes the following :—Dr. Twells, formerly bishop for seven years of the Orange Free State.—Mr. Harrison Hayter, a past president of the Institution of Civil Engineers.—The Duke of St. Albans.—Mr. H. B. Lay, C.B., one of the pioneers of British influence in China, the real negotiator of the Treaty of Tientsin.—Dr. Angus Mackintosh, of Chesterfield, the author of several medical works.—The Rev. G. W. Gent, for some time principal of St. Mark's College, Chelsea, when he represented Chelsea on the London School Board, and since last June principal of St. David's College, Lampeter.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

WHAT'S IN A NAME?

SIR,—In reading Mr. Fripp's pamphlet, which some unknown friend has this day kindly sent me, there is one point that has specially struck me—namely, the difficulty of finding any suitable name for our churches in place of the term "Unitarian" now in general and popular use. Mr. Fripp is evidently drawn to the word "Catholic," but there he is forestalled by that great church which, to use the strong phrase of the mild Baxter, "damneth all Christians besides themselves." The term "Presbyterian" is not very appropriate and is apt to be misleading in these days, at any rate in Great Britain. The phrase "Free Church" is already appropriated in Scotland to that church formed in 1843 by the great secession; in the North of England it is used in current speech to denote the United Methodist Free Church; and amongst Protestant Dissenters in general it denotes those churches which are free from state control. Mr. Fripp is driven to confess that he does not know of any perfect name. The best he can offer is "*The Free Church* for the worship and service of God without insistence on particular theological opinions." This, he says, "would be hard to beat." I quite agree. Imagine that title inscribed on a notice-board! But is there any real need for us to burk the name "Unitarian"? Assuredly there would be if Mr. Fripp's picture of what the use of the term leads to were anything like the reality. If ever the time does come when we find Unitarians, as a whole, putting doctrine before religion, or making agreement on a transitory theological controversy the practical *sine qua non* of membership, then we may question the appropriateness of the use of the term. But even then it would be those who bore the name, rather than the name itself, that stood in need of amendment. Happily that time has not come yet. On the contrary, insistence upon keeping open the way of advance in God's truth has come to be recognised as one of the "concurrent implications" of the term Unitarian, not only by those who bear the name, but by those who are outside our circle.

Words do not, as a rule, determine the value of things—it is generally the other way round. A word without altering its form may take up into itself a new or wider meaning, concurrently with changes in the object it is used to designate or to meet some pressing need of thought. It will suffice to refer in illustration to the history of the word "Miss." An example more to the point is the term "Christian." It originally meant, so we are told, one who believed that Jesus was the Messiah, but it would be absurd to pin anyone down to that limited meaning, and to ignore all that the term has gathered up into itself in the course of the ages. If Dr. Martineau be right in his view of Christ's idea of himself, the term Christian would not be broad enough in its original significance to include Jesus. In the same way it is a piece of mischievous obscurantism to set forth the normal Unitarian as a fierce sectarian bigot whose whole soul is

centred on making anti-Trinitarians rather than on bringing men to God and preaching good tidings to the poor. Dr. Martineau has said in another connection:—"The first tentatives of language in the survey and enclosure of a new field are rarely precise; being necessarily the outstretching of terms of more limited application they seem to carry with them something which they mean to leave behind and are easily found objectionable till they have had time to mark and drop what is irrelevant."—"Types," Vol. II., p. 476. In the case of the term Unitarian, originally applied by outsiders, it seems to have had reference in the first instance to one special feature. It did not cover the field, and consequently the word has become amplified by customary usage, and now carries with it collateral implications that were not explicit in the minds of those who coined it.

Amongst these collateral implications is this—that amongst Unitarians neither ministers nor members are subject to a theological test. It is conceivable that the same implication might have become attached to the word "Presbyterian" as used in England, if it had been convenient for our churches to consistently adopt that title, and if it had received the sanction of popular usage. As it is, this has actually happened within a limited circle. Do the men who have passed through the Presbyterian College, Carmarthen, feel under any obligation to spend their force in opposing the government of the Church by archbishops, bishops, deans, and archdeacons, and in upholding church government by "Presbyterial, classical, and synodical assemblies"? Not a bit of it. The man in the street may imagine that the title of the college has something to do with a church governed on the Presbyterian model; but those who understand the usage of the term in this special case know that it is merely used in a historical and retrospective sense, linking the institution with its founders, who belonged to that section of Nonconformists who happily left the way clear for an advance in thought, and were called by the vulgar in Baxter's day Presbyterians. This use of the term "Presbyterian" is special and exceptional in these days, but it illustrates the point I wish to bring out—namely, that the value of a name is determined by those who bear it. If it be true, as Mr. Fripp maintains, that the name Unitarian must in the future be without "kindling associations" it will be because of the unworthiness of those whom it may be used to designate.

May 3. WALTER H. BURGESS.

SOCIAL QUESTIONS.

WE have received a letter from Mr. N. M. Tayler, of Hampton-on-Thames, referring to the review of Mr. Washington Gladden's "Social Facts and Forces" in our last issue.

In the course of his letter Mr. Tayler says:—

"I think the congestion is caused entirely by monopoly of land and means of transit by private persons. If it were not for these monopolies, manufactories and private houses would be very much more spread about where they are wanted, and congestion would cease for a very long time, if not permanently. These monopo-

lies have also almost entirely to do with the tremendous increase in female labour, and have always had to do, to a very large extent, with drunkenness and the apparent idleness of a considerable portion of the population which has had the spirit worried out of it."

Referring further to the morality of corporations, Mr. Tayler writes:—

"I know of one parish council which is not satisfactory; it is composed of working men chiefly, who are tenants of the landed proprietors round and in the village, hence they hesitate to put in force their powers as to a proper supply of good water and as to other sanitary regulation, &c., which the landed proprietors neglect. It would be unfair to quote such cases as against popular control; on the contrary, I think they show how necessary popular control is."

THE NATIONAL CONFERENCE.

THE Rev. W. Harrison writes to us regretting that the special meeting of the Conference is to be held in Whit-week, the most inconvenient time in all the year for ministers in the Manchester district, and fearing that the attendance both of ministers and delegates from that district may be small. Any action taken in what may be a matter of great importance to our churches should be at a thoroughly representative meeting.

We are glad to hear that there is every prospect of the meetings in Whit-week being fully attended.

It has been asked in reference to the resolution to be proposed at the Conference, whether the "Council" and "Committee" mentioned in it are different bodies, or one and the same. On reference to the Rules of the National Conference, adopted at the Manchester meeting in 1894, it is clear that there is only one executive body—namely, the "Committee," which consists of "(a) Representatives chosen by District Associations representing groups of churches; (b) twelve persons elected by the delegates present at each Conference; (c) not more than six persons to be elected by co-optation by those elected under clauses a and b." It may be noted that, as there are 19 District Associations each empowered to send a representative to the Committee, the full number of members, exclusive of officers, is 37. The officers at present number 7, and these being *ex-officio* members of the Committee, bring the total up to 44.

In Mr. J. T. Preston's letter of last week referring to Carter-lane Chapel, it was stated that the congregation removed to Islington in 1867. This should have been 1862, Unity Church having been opened on August 20 of that year. Carter-lane Chapel had been closed more than a year before that, and services were in the meantime held in the schoolroom.

To learn never to waste our time is, perhaps, one of the most difficult virtues to acquire. Begin with promptitude, act decisively, persevere, if interrupted be amiable, and return to the work unruffled, finish it carefully.—*Gold Dust*.

PASCAL'S LIFE AND TEACHINGS. II.

"I WANT to elevate the courage of those timid people who do not dare to discover anything new in physics, and to confound the insolence of those impudent men who produce novelties in theology." I want to teach men to "apportion more justly their credulity and their distrust." These expressions occurring in the first "Article" of Pascal's "Thoughts" give a general idea of their aim. He argues powerfully and persuasively for trusting the reason more fully in matters pertaining to the outward world, and he seeks to emancipate the mind from blind trust in Aristotle and the ancients. "The series of men during the ages ought to be considered as one *single man* who subsists always and learns continually. As old age is the age most distant from infancy, who does not see that the old age of this universal man is not to be sought in the times near his birth, but in those farthest from it? Those whom we call the ancients were really new in all things and formed the infancy of men; it is in ourselves that is to be found this antiquity which we revere in others." There is much in the early portions of the "Thoughts" to this effect, urging men to follow the great of old days by imitating them, not obeying them, and not to be afraid of "truth however lately discovered, since it is always older than all the opinions that men have had of it." It is finely expressed, and later generations owe much to this noble defence of mental freedom. At the same time this is not, of course, the main purpose of the "Thoughts." The main purpose is to "confound the insolence of those impudent persons who produce novelties in theology."

"The Christian faith," says Pascal, "is chiefly concerned with establishing two things—the corruption of human nature and the redemption of Jesus Christ." The first part of the book aims at proving that nature is corrupt, and the second that there is a Redeemer. To say this is, however, to give no idea of the charm and importance of Pascal's book. There are thousands of treatises upon the same subject which the world will most willingly let die. The interest of Pascal's book largely consists in his analysis of human nature.

The following are characteristic examples of his insight. "The man who loves only himself, hates nothing so much as being alone with himself. He seeks nothing except for himself, and flees nothing so much as himself." "Vanity is so deeply rooted in the heart of man that a hodman, a scullion, a porter, boasts and wishes to have admirers; and even philosophers wish the same. Those who write against glory wish to have the glory of having written well; and those who read it wish to have the glory of having read it; and I who write on this page, I perhaps have this desire; and perhaps that those who read my book shall have it too."

Yet even out of this littleness of conceit Pascal finds a sign of greatness. "We value so much the soul of man, that we cannot bear to be despised by any one." Pascal's point of view looks sometimes very much that of pessimism, but it is not so. Man is to Pascal a dethroned being, with some marks of sovereignty still left; he is not a mere outcast, a blind

hungry "will to live," which can never be satisfied or enlightened. Man was dethroned by Adam's fall; our greatness is proved by our misery. If we were not beings without a kingdom, we should be content like the animals with our condition. The restless seeking for happiness in which all the world engages, and the endless failure in finding it, points to our having lost something which we cannot recover by our own efforts.

Men do not grieve that they have not three eyes, because they have never had them: but they are unhappy with one or none because they remember what they have lost. "Man does not know where to place himself. He is visibly divided, and feels in himself some remains of a happy state from which he has fallen, and which he is not able to recover. He seeks it everywhere in impenetrable darkness. In a word, man knows that he is miserable. He is then miserable since he knows it; but he is very great because he knows he is miserable. What a chimera is man! What a wonder, what a chaos, what a subject of contradiction! Judge of all things, imbecile earth worm, depository of truth, mass of contradictions, glory and shame of the universe. If he boasts I will humiliate him; if he humiliates himself, I will boast of him. I will contradict him always until he knows himself an incomprehensible monster."

If Pascal had written merely in the interests of a particular theological scheme his work would have little power of appeal to the world at large. But he is a man first, not a theologian, expressing what men feel in all ages and of all creeds, and not what theologians think. The above strange rhapsody has a curious parallel in a modern author—noted for his sturdy optimism and his disbelief in the old creeds. R. L. Stevenson, in his essay called "Pulvis et Umbra," writes in a mood that reminds us of Pascal's:—"What a monstrous spectre is this man, the disease of the agglutinated dust, lifting alternate feet or lying drugged with slumber; killing, feeding, growing, bringing forth small copies of himself. Poor soul, here for so little, cast among so many hardships, filled with desires so incommensurate and so inconsistent, savagely surrounded, savagely descended, irremediably condemned to prey upon his fellow lives; who should have blamed him had he been of a piece with his destiny and a being merely barbarous? And we look and behold him instead, filled with imperfect virtues; infinitely childish, often admirably valiant, often touchingly kind; sitting down, amidst his momentary life, to debate of right and wrong and the attributes of the Deity; rising up to do battle for an egg, or die for an idea. If the first view of this creature, stalking in his rotatory isle, be a thing to shake the courage of the stoutest, on this nearer sight, he startles us with an admiring wonder. . . . Of all earth's meteors, here at least is the most strange and consoling; that this ennobled lemur, this hair-crowned bubble of the dust, this inheritor of a few years and sorrows, should yet deny himself his rare delights, and add to his frequent pains, and live for an ideal, however misconceived." The sense of the curiously mingled strength and weakness, good and evil of mankind in common to the two writers. The essential difference between them is that to Pascal man is a "dethroned being," not strong enough to

restore himself to his kingdom, but strong enough to be restored. To Stevenson man is an "ennobled lemur." One of the main theoretical distinctions between medieval and modern ways of looking at life is that to the former man appears a fallen angel, to the latter a risen animal. In the one case the devil is supposed to have worked hopeless confusion in our nature, and in the other we are "working out the beast" and rising from the ape and tiger to the man. The sense that it is our destiny to move upwards, the sense of an ideal manhood towards which "time calls us, and the will of heaven," the sense that we are not degraded but incipient angels, this ought to give men finer inspiration than Pascal's theory. So far it has not done so.

Philosophers and preachers have not yet brought home to the general popular intelligence the religious value of the evolution theory, even though they may have felt it for themselves. We are still too apt to look to the well whence we were digged and the rock whence we were hewn in order to find out what we are. Men are inclined to ask where they came from, not where they are going to, and value themselves accordingly. The modern study of origins in which this century has achieved so much, good as it is in itself, has tempted men to think they have explained the flower by pointing to the root. Whereas the reverse is the truth, and the natural from which we came can only be understood in the light of the spiritual towards which we move. "Is it not strange," says a modern writer quoting Benedict as Balthasar twanged his guitar, "that sheep's guts should hale souls out of men's bodies?" Strange indeed, but it is only the fool who thinks "sheep's guts" an explanation. "What is first in nature," says Aristotle, "comes last in genesis"—that is, if I understand him rightly, God or the real nature of things is not seen in the beginnings of civilisation, but in its end, not in germs, but in fully-developed men. In the history of men or nations the spiritual comes last, not as something decorative and superficial which clothes the animal, but because it is the essential principle of life which is fully revealed, not in its beginnings but its conclusions. This is the direction in which modern philosophers like Professor Caird are helping us to look at evolution. But while men persist in judging of themselves by their origin, the doctrine of the Fall, unhistorical as it may be, is far more religiously helpful than the doctrines of Darwinism. Those who, like Pascal, believe in the Fall, regard the nature of man as essentially divine: partly spoiled, corrupted, and blinded indeed, but still children of God. On the other hand those who believe in Darwinism too often regard the nature of man as essentially animal, polished up and refined indeed, with a glamour of something higher about it, but still essentially animal after all. Pascal's theory, in spite of the unhistorical scaffolding, is infinitely truer than this. He exposes the inconsistency, the weakness, the conceit which are to be found subtly interwoven with some of the noblest thoughts and deeds, and which do so much to spoil life for ourselves and make it ineffective for the good of others. Yet to Pascal, as to Stevenson, in the heart of man is something great, beautiful, unconquerable, the love for good, the desire for God. "They may

seek to escape and yet they cannot; it is not alone their privilege and glory, but their doom; they are condemned to some nobility; all their lives long the desire of good is at their heels, the implacable hunter. . . . The whole creation groans in mortal frailty, strives with unconquerable constancy: surely not all in vain."

HENRY GOW.

A SUNDAY IN ROME.

A POPULAR author of the present day has entertained us with a romance of a "Time Machine," by means of which the inventor was able to travel to and fro in time, and made a journey attended with terrible adventures to the latest limits of the habitable earth, where in the gloom and cold huge crabs alone survived. I was reminded of it last Sunday when I took the electric tram from the gay crowd of the Piazza Venezia, and passing through the old city walls, presently found myself landed in the twelfth century at the Basilica of San Paolo fuori le Mura. The building, indeed, is of quite recent construction, for a great fire destroyed almost the whole of the ancient edifice in 1823, but that is merely an incident in a story reaching back to the time of the Emperors Valentinian and Theodosius when it was first built on the site of a still older church whose story takes us back again to the days of St. Paul's martyrdom. A pious disciple of the apostle, a woman named Lucina, is said to have buried his body here, not far off from the traditional site of his martyrdom: it is probable enough, and I understand that the eminent antiquarian, Professor Lanciani, has discovered beneath the high altar an ancient sarcophagus with Paulus inscribed on it; but that may be or may not, and certainly it was not to the time of the humble apostle that the magnificent and imposing fabric transported me. I fancy that if I wanted to realise his time and faith I should rather seek some humble meeting place of Plymouth Brethren in an upper chamber, where, without form or ceremony, a few met for worship and partook of the bread and wine in memory of their Lord. No, it was the Middle Ages in which I found myself, age of boundless credulity, which willingly lavished of its gold and treasures to adorn the possible or probable shrines where the bodies of its saints might lie in dust. The day before I had visited the Colosseum and tried in vain to realise what its huge brick skeleton looked like when clothed of old in marble and gold. Here I saw something of what Pagan Rome had been like; I walked upon a floor of marble reflecting as in a mirror the eighty columns of polished granite which in double row on either side led to the canopy of the tomb, supported by alabaster pillars resting on pedestals of malachite, and all around illuminated by lamps which never fail of light; then beneath the richly gilt and coffered ceiling I made my way to the chapel where the Benedictine monks were singing the morning office. They were the same words, the same ceremonial, the same dresses, the same simple Gregorian tones which already in the twelfth century were sanctioned by an immemorial antiquity; and in front of the altar knelt a score of peasants from the vineyards round about, themselves more ancient in their simple faith and rude speech than all the rest.

While a few modern folk like ourselves, English, French, and American tourists walked to and fro, handbooks in hand, ghosts of the future as little heeded by those worshippers of the past as if invisible.

Then with a last reverent and reluctant look upon an ancient worship which I could only object to as an anachronism, I passed out, and while the mediæval melody died upon my ears found myself in the beautiful cloister, where hemmed in by the arches, built by the Abbot Petrus de Capua, as the mosaic inscription running all round has informed twenty generations, the roses bloomed luxuriantly in the court where the black monk used to walk and work, and the skylarks overhead, heedless of the rule of silence, sang a song which time never changes. Flowers and sunshine and birds! What a contrast it seemed to the magnificence and the antiquities I left within! How indifferent the harmonies of nature to our revolutions and restorations! What mattered it that we poor mortals called it the nineteenth century or the twelfth, that we worshipped in ancient fashion or most modern? Does not day unto day utter praise the same from the sun's first rising æons ago even till now, and we only according to our feeble comprehension essay to put in articulate language the song we never half understand?

On the way back I left the tram at Monte Testaccio, the huge pile formed of the broken earthenware jars in which the produce of Africa and the East had been brought by ship to the neighbouring quay on the Tiber, and taking the lone road to the right I mounted by a path I knew well in days of old to the Aventine, the hill which was once the crowded quarter of the lower classes, but has been for ages occupied only by vineyards and a few scattered convents. It was with a beating heart I approached a scene once so familiar, where I had spent three years with a break of only three weeks, when ill-health compelled a change of air. I had left it thirty-three years ago, broken down by repeated attacks of Roman fever (very similar to influenza, as I found out when the old enemy visited me under the new name not long ago in London), and I now returned—could it be the same self or was it another man? I asked myself, so utterly changed was I in mind, body, and estate. I had become what I should have then dreaded far more than death, and it seemed like a descent among the dead, to greet the ghost of my former self among ghosts of old friends who would point the finger of scorn at the apostate.

It was a real relief to find all changed, the convent taken over by the Government and put to good use as a hospital for infectious diseases, inside which there was, of course, no admittance, and none desiring to be admitted except the sick. Only the old church stood as it had since the days when, as the inscription records, Peter, an Illyrian priest, restored it out of the ruins of a temple in the pontificate of Celestine I. (A.D. 425). Here came St. Dominic when seeking the sanction of Honorius III. for his new order of Preaching Friars, and the stone is shown which legend says the devil threw at him while he knelt in the church absorbed all night in prayer, but failed to so much as disturb his devotions. Of the generations which have succeeded each other in this ancestral home of the order there are

left now but two fathers to serve the desolate church; but the fluted Corinthian pillars of Parian marble still stand, twelve on either hand, silent witnesses of the solitude as they have been of the white-robed files of devoted worshippers which continually went to and fro till they went altogether, and woke the night echoes with the cry which began the long hours of prayer throughout all Christendom, *Domine labia mea aperies*—"O Lord, open Thou my lips, And my mouth shall show forth Thy praise." And further back the story of those columns takes us to the days when rites in honour of some long-forgotten deity were celebrated there, god or goddess, to whose name and memorial they were in the beginning erected. So does man's own work outlive the gods whom he honours as immortal, and in vain has he ever striven to perpetuate the forms and faiths of his own day, and impose on future generations the system of religion which is but the dim and broken light of his own.

Very different was my experience of the same afternoon, when I found myself in the church of the English Roman Catholics amidst a motley crowd of my fellow-countrymen of all religious persuasions gathered to hear Father Maturin—celebrated a little while ago as a High Church missionary—now about to preach his first sermon as a Roman priest. It was a sermon such as, I think, none could have expected—evidently the utterance of deep feeling; one could not but think, too, of disappointment and disillusion, though the preacher would probably repel such an interpretation. With the exception of a single unworthy rhetorical taunt at Pagan asceticism, it was a sermon that I might myself have preached, that I would certainly wish to practise. "We must not condemn those who thought otherwise than we did, as if we were certainly right and they altogether in the wrong. Most probably the truth lay between the extremes. Some taught Christianity as a religion of dying, of abnegation and the cross; to others it was a religion of living, and loving, and rejoicing. It was both one and the other: we must die in order to live; we must surrender ourselves, as earth does to the seed, which takes it out of itself and uplifts to a higher life; we must yield ourselves to the Divine Spirit, not to die, but to live of a new and divine life.

'Tis life whereof our nerves are scant,
Oh life not death for which we pant,
More life and fuller that we want."

Very good, but as a clerical friend remarked to me: it was not a distinctively Roman, not even a distinctively Christian sermon, not certainly what one looked for as the first public utterance of a convert to a faith which professes to be only and altogether true, the one appointed means of salvation for a perishing world. However, it is hard reading in other people's hearts, hard enough, indeed, to know truly and fully our own motives: it may be I quite misunderstood the feeling and intention of the preacher. Certainly his words were well worthy of meditation.

So passed the first Sunday I spent in Rome as a Protestant and a freeman. Protestant I feel more than ever, more conscious of and more thankful for the freedom of which I have become possessed. I hope, if space is granted to me, to write further of my experiences in this most wonderful of all earth's cities. C. H.

UNITARIANISM A DIVINE
REVELATION.*

"The Gospel which was preached by me is not after man."—Gal. i. 2.

WE have recently been reminded that when a man essays to preach the Gospel he ought to be able to say something more than "This is my opinion; this is what I believe": he ought to be able to say, "The Eternal Righteousness speaks through me to you and sends you this message." The reminder is innocent and may be apt. But it is added that Unitarians commonly fail just in this vital particular. While a Methodist, Baptist, or Churchman has an authoritative message to deliver, the Unitarian says, "Pray, make no mistake; what I am telling you is only my own opinion." That is not so. Unitarians may have a rather larger sense than some others of their own limitations and imperfections; but Unitarians as emphatically as any people on earth deliver their message as from God.

I.—Does the history of the Unitarian churches countenance the idea that there is anything wilful or arbitrary in Unitarianism? Is it not a thrice-told tale how our people grew out of Calvinism into an Arminianism which very soon began to be very much like Arianism; that the Arianism grew to be more pronounced till it developed into modern Unitarianism? Did not our forefathers begin by insisting that God *offered* salvation to all, and then go on to declare that God *would have* all men to be saved? In these changes and others that might be named was there anything arbitrary? Were there outside influences to coax and bribe them into these bolder doctrines? Just the contrary. All external influences were in favour of "orthodoxy." But God's good Spirit took hold of a man and sent him out to preach the Final Beneficence of God, even while the message was bound to call forth the extreme uncharitableness of man: God's Spirit took hold of a man and compelled him to bear witness for the dignity of human nature, although the very message called forth such anger and impatience as seemed like new illustrations of Original Sin.

It was in the face of a mocking world, and in spite of the deprecation of good but timid souls who warned them of danger spiritual and temporal, that our fathers advanced step by step upon the road which led them to the Unitarian Faith. Why did they do so, except that they knew in their hearts that they were God's servants, and were only rendering obedience to a heavenly vision? They knew that they spoke no pious opinions but the genuine Word of God. Their defence when attacked was like that of the prophet Amos: Jehovah took hold of me and said, Go speak these things to thy people.

II.—Look at the writings of Unitarian teachers. In solemn and unequivocal words they refer their doctrines to God. "To us," says Dr. Channing, "to us this doctrine (of the Unity of God) seems not to have sprung from hell, but to have descended from the Throne of God, and to invite and attract us thither. To us it seems to come from the Scriptures, with a voice loud as the sound of many waters

and as articulate and clear as if Jesus in bodily form were pronouncing it distinctly in our ears." He might, therefore, well add, "That we desire to propagate this doctrine we do not conceal." And again, "This bright consoling doctrine of One God, even the Father, is dearer than life, and we cannot let it go." Gentle as Channing is in expression, over-polite as I have sometimes ventured to call him, can anyone read his sermons and essays and doubt that he has a firm and full conviction—a conviction that traces back his creed to the Revelation of God in the conscience of men? He does feel that he is uttering the thought of God, though so extremely careful to put that thought into the gentlest and most acceptable human words.

If that is true of Channing, it is still more emphatically the case with Theodore Parker. "He that teaches a doctrine eternally true," says Parker, "does not set forth a private and peculiar thing resting on private authority and historical evidence, but an everlasting reality which rests on the ground of all truth, the public and eternal authority of the unchanging God. . . . God's Word can never change. It shines perennial like the stars. Its testimony is in man's heart. None can outgrow it and none destroy."

When, in the spirit of some old Hebrew prophet, Parker mocks at superficial piety, at the Christianity which on Sundays listens with sycophantic reverence to the words of Christ, not daring to question them or even to analyse them, but crying out like Herod's flatterers, "It is the voice of a god and not of a man"; and then, instead of obeying these godlike words, spends its time in trying to get the utmost of profit and precedence for the smallest amount of sacrifice and self-denial;—when Parker thus denounces the sham Christianity of his day, and demands attention to the "Absolute Religion," we can all feel and understand that he is uttering no pious opinion, but the very Word of God. That Word he was bound to translate into language somewhat provincial and temporary, as every preacher is bound to do; but in substance he uttered no man-made fancy, but a revelation of the everlasting God.

I pass over the sermons of Dr. Martineau and Stopford Brooke; but let me add one sentence of the Rev. R. A. Armstrong: "It is not because Jesus has told me so that I believe that the Eternal God is my Heavenly Father, but because God Himself has told me so in hours of rapt communion."

III.—A man may not speak much of himself without vanity, says Hume. A man, however, cannot always be silent concerning his own experience without cowardice. Therefore, bear with a word or two. Till I was twenty-one years old I was a Wesleyan. When the decisive moment came (of which there had been many premonitions unheeded) like that moment of conversion described in many a class-meeting: when the new light flashed upon me I had never read a Unitarian book or heard a Unitarian sermon. The new thought *came* to me, and was not an act of my free-will. Every step was taken reluctantly and after a struggle. But I knew then, and I know now, that it was the Almighty had taken hold of me, that it was He who gave the order of release from the spiritual restrictions that were crippling me, and commanded me to

walk at large. I could say much more, but now is not the time.

But I declare by the history of our churches and the character of our spiritual forefathers; by the witness of all the greatest Unitarian teachers; by my own soul's deepest experience, that the Unitarian doctrine does not consist of a set of unauthorised suggestions with no deeper ground than individual fancy: that it represents a revelation of God to man which it were false in us to deny and wicked to suppress. God has sent us forth for this very purpose to preach His word. For my own part I cannot but resolve to preach the affirmations which have been summed up, for want of a better word, in the name Unitarian—to preach these affirmations more clearly if possible—in any case more persistently and, if Heaven will, more successfully.

ARTICLES IN THE REVIEWS.

IMPERIAL politics naturally occupy a large place in this month's reviews. In the *Contemporary* an article on "The Collision of the Old World and the New," by "Politicus," urges the natural alliance of Anglo-Saxon nations, while Mr. Demetrius C. Boulger writes on the situation in the Far East, and shows "How China may be Saved." Canon Robinson deals with the question of the slave trade in the West African Hinterland, and Mr. Joseph Prag tells an interesting story of the progress of Jewish colonies in Palestine. There is a very sensible and useful article on "Health on the Bicycle," a full account of the uninspiring opinions of Nietzsche, by Professor A. Seth, and an article by Mr. Richard Heath on "The Waning of Evangelicalism," maintaining that this form of religion has never understood contemporary history, and has had no proper hold on the doctrine of a present kingdom of God on earth.

In the *Nineteenth Century* the first article, by Dr. John Macdonell, deals with "England's Duties as a Neutral," and among other interesting articles are the story of the English Bible from Wiclif to Coverdale, by Mr. H. W. Hoare, personal recollections of Meissonier, by the late Charles Yriarte, and the Romance of an Ancient City Church, by Dr. A. J. Mason, telling of All Hallows, Barking, an old foundation under the shadow of the Tower, one of the eight old churches of the city which escaped the Great Fire. Humphrey Monmouth, William Tyndale's friend, was connected with this church, which was also the first resting-place of Laud's body, until its removal to his own college at Oxford. In the same review Lady Hobart-Hampden writes of "The Working Girl of To-day," and appeals for more help for girls' clubs. Sir Edmund Du Cane contributes an article on "The Prisons Bill and Progress in Criminal Treatment," pointing out that the present rigid system is settled by the Act in force, and uttering a warning against destroying the deterrent power of imprisonment.

Prison reform is also the subject of two articles in the *Fortnightly*, the Rev. W. D. Morrison, from a long experience as prison chaplain, giving it as his opinion that the present system makes habitual criminals, breaking down all power of endurance and inducing a vicious apathy;

* Abridged from a sermon preached in Acorington by the Rev. J. Ruddle.

while Miss Eliza Orme pleads for female prisoners, that inebriates should be altogether separated and treated in reformatory homes until cured, under the discipline, as far as possible, of useful work, and that other female prisoners should be taught some trade, while the hard conditions under which female warders serve should be alleviated. The same review contains the translation of a very instructive article by Dr. Maurice de Fleury on "A Cure for Indolence," insisting on regular habits and hours of work, early rising, the first hours to be given to work, as few drugs as possible, and no alcohol until the cure is effected.

In the *Westminster* there is an interesting article by the Rev. Arthur W. Fox on "A Stirring Scene in the Long Parliament," describing the King's futile attempt to arrest the five members.

Mr. George Gissing has a pathetic story, "The Ring Finger," in this month's *Cosmopolis*; Mr. Frederic Harrison reviews Mr. Bodley's "France"; Mr. George Meredith reaches the climax of incomprehensibility in his Ode on "Alsace-Lorraine"; Mr. Pennell writes on "Cycling in the High Alps"; and Mr. Lewis Sergeant waxes enthusiastic over contemporary Greek authorship. Perhaps more interesting than any of these great guns is a Frenchwoman's appreciation of English manners, "Quinze Jours à Londres," by "Maria Star." This is a most friendly little paper. The writer, who visited London during the Jubilee, was struck with the appearance of comfort and security in English life, our instinct for practical justice, the independence and liberality of our family arrangements, our placidity, sincerity in religion, faithfulness in friendship, openness to criticism, homeliness and hospitality, toleration, liberality, and indifference to caste. She rather commiserates with us for our weakness on the romantic side, but grants us artistic knowledge and real taste. Let us hope all this is as true as it is flattering!

IN THE ACADEMY.

QUITE alone in this year's Academy for strength of conception and nobility of purpose stands Watts' picture, "Love Triumphant" (310). We wish that it stood literally alone in some quiet room, or could at least be seen, like Dr. Martineau's statue, against a draped wall, and not crowded in among a motley group of other pictures. Love is triumphant over Time and Death. Their prostrate figures, painted with all the master's power, lie below; they are not the conventional figures, though the scythe is there; Time is a man of fullest vigour, and Death is pictured in a woman's form. Above them rises Love, a winged figure with outstretched arms, instinct with an eager and aspiring life, and with face upturned towards the beatific vision.

Of what may be called more conventionally religious pictures there are not many, and except for Mr. Briton Riviere's "The Temptation in the Wilderness" (22), not one seems to us tolerable, and his ought hardly to be classed with the rest. Several attempts to picture Christ, as in Mr. G. W. Joy's "Christ and the Little Child" (223), Mr. H. M. Livens' "Christ and the Man possessed with Devils" (213), Mr. Rupert Bunny's "Descent from the Cross" (197), and Mr. Sigismund Goetze's

"Eloquent Silence" (624), are either unimpressive in the mere repetition of conventional forms, or more positive failures. In Mr. Goetze's picture, which is described as a portion of the decoration of the chancel of St. Botolph's, Aldersgate, the angel's wings are stupendous.

Mr. Briton Riviere's picture is different. There is the solitary human figure in the midst of a desolate rocky table-land, with distant hills beyond, and the last brilliant light of sunset in the horizon, just touching the plain white robe of the tempted one. Over his head is the bright evening star. He is sitting with bowed head, so that the face is hardly seen, the stress of inward conflict expressed in his attitude and in the hands pressed against the rock. In the distance against the sky is seen a bird of prey, and in the shadow on one side a fox is slinking past. Nearer to the central figure, with its head just touched by the reflected light is a serpent, looking towards the silent one, but baffled and not daring to approach. One feels the silence and the desolation of the scene, the pitiless rocks and the darkness that will soon close in. But over all remains the star of steadfast hope, and there is a strength in that solitary figure for which we have no fear.

Of other pictures of serious human interest the one that has left the clearest impression amid a bewildering crowd of images is Miss Helen Cridland's "I look for the Resurrection" (645). It is a scene in an old church, a few humble villagers in their places during service, perhaps standing while the Gospel is read, one old man with bowed form too feeble to stand. But the central figure is that of a young widow, with a little child nestling against her, and an elder boy looking up wonderingly at her, for the whole meaning of the picture is shining in her face.

One finds the usual pleasure in many delightful landscapes, though with the usual repetitions. Most refreshing is Alfred Parsons' wide stretch of wooded Herefordshire country (326); John Brett's brilliant sea and sands and mottled rocks are there, Peter Graham's highland cattle and moorland mists, sea gulls and rocky coast, while the two new Academicians, Leader and Seymour Lucas, are well represented, Leader with considerable variety of subject.

There is this year no lack of admirable portraits, but among them can surely not be numbered Herkomer's presentation portrait of Herbert Spencer (601), "presented to the nation by his friends and admirers in many countries, on the completion of his system of Synthetic Philosophy."

THE life of God is not imparted to the soul by a logical process. Faith is not the last result of an argument addressed to the understanding. Faith is the unconditional assent of reason and conscience to the majesty of spiritual truth and the authority of moral law. All outward evidence is only of value in relation to this interior revelation. *Ascendere ad Deum est intrare in se ipsum.* To reach God you must explore your own soul. Religion is not a probability of the understanding, but a certainty of the spiritual life. A probable God is not the God of the soul.—*Frank Walters.*

OBITUARY.

CALEB WRIGHT, OF CHOWBENT.

By the death of Mr. Caleb Wright, Chowbent Chapel has lost its oldest member, one of the most familiar figures in its ancient black oak pews, and the Leigh division of South-West Lancashire, which includes Chowbent, has seen for the last time in its midst its first and universally known Parliamentary representative. Born August 1, 1810, he died on the 28th ult., and had therefore attained the ripe old age of nearly 88 years, during the whole of which period he was connected as scholar in the Sunday-school, as treasurer of the congregation and of the Sick Society, as organist and in other active ways, with Chowbent Chapel. Starting, so to speak, from the ground, one of thirteen children in a cottage, in days when little schooling was possible, and when the three R's, as at Chowbent, were therefore taught in the Sunday-school, Caleb Wright, by dint of an indomitable will, which he retained to the last, wherever difficulties had to be faced, rose from piecer lad in a cotton mill to spinner and then manager in the employ of others, to mill owner and founder of the well-known cotton-spinning firm "Caleb Wright and Co.," whose present head is Mr. Charles Eckersley, J.P., also a leading member of Chowbent congregation, and whose family have been worshippers in the chapel for at least a hundred and fifty years. Caleb Wright's family appears to have come from Bolton very early in the present century. He himself was born at Tyldesley, about a mile from Chowbent, and at his residence Lower Oak, within Tyldesley, he died. In Tyldesley, with the present Mr. Eckersley's father as a sleeping partner, Mr. Wright gradually built up his business, Mr. Charles Eckersley becoming his active partner about 1866, and his successor about 1876.

When Caleb was a boy the family came to live at Chowbent in a house known as "Alde's Cottage," behind the parsonage of Chowbent Chapel. The Rev. Benjamin Rigby Davis, minister of Chowbent (1793-1835), had started, in his own house, the first Sunday-school in the district. To this school Caleb with his brothers and sisters went. The scholars becoming too numerous for the parsonage, a chapel which had been built by some Moravians was hired or bought by the Unitarians for Sunday-school purposes. To this larger school, which soon was full, little Caleb also went. A new school, next to the parsonage, was erected in 1837; a still larger school was added in 1857; and further new schools were again added in 1890. In the erection of each of these Mr. Wright took great and active interest; for the 1890 schools, named, in memory of the late minister, "The Frankland Memorial Schools," Mr. Wright gave the site including the new play-ground, which he had purchased for the purpose at a cost of about £700.

As a young man, while steadily learning his business of cotton-spinning, Caleb Wright, with characteristic determination, set himself to make good his educational deficiencies, by attending night schools and by study at home. Resolved also to become a speaker, though scarcely able at first to put two sentences together, he, with others, started a mutual improvement society. Rising by degrees,

Mr. Wright became member and, in due time, chairman of the Local Board, a Justice of the Peace, a leader in local politics. He never was ashamed of his early poverty, he never appeared to be proud of his later wealth, but, mindful of his own struggles, his sympathies ran radically with the people towards all things which he thought made for their elevation. Temperance, education, thrift, and means of recreation were among the things he ever strove for. He fought successfully for public baths, a mechanic's institute, and shorter hours of labour. The following words, taken from a letter of Mr. Caleb Wright's, addressed to wage-earners through the local Press when pleading for a ten-hours day of work, are typical of the man: "Never cringe to men on account of their wealth, but stand up as Englishmen and do all you can to elevate your condition."

When in 1885 this district of South-West Lancashire was made into a separate Parliamentary division, all eyes were soon turned to him who, in roughly tender Lancashire fashion, was well known to all the common folk affectionately as "Owd Caleb." By a majority of 1,346 "his own people," those whom he had lived his life amongst, sent him as their representative to Parliament, and no constituency was more faithfully represented throughout three Parliaments than was this by him. Almost as greatly the constituency is indebted also to his widow, Mrs. Caleb Wright, who, within the constituency and in London, did so well serve it. Old age creeping on, Mr. Wright at the last election retired, and the constituency chose another member of the same household of faith, Mr. C. P. Scott, of the *Manchester Guardian*. A full account of Mr. Caleb Wright's career has occupied many columns of the local papers, and would nearly half fill *THE INQUIRER*. What is here given will therefore not be taken as intended to be complete. Besides his widow, Mr. Wright leaves two sons and four daughters. Though by the natural texture of his mind and the tough fights he had been in, Mr. Wright in his public life was a hard hitter on his own side and a strong Unitarian to boot, at his death every mark of respect was shown by all classes and creeds, all political clubs of both parties, the court and other public bodies. In the pulpits of various denominations references were made to his life and character, and at his interment in the crowded chapel there were present not only representatives of clubs and public bodies, but also members of the different churches and chapels in the district, including the Roman Catholic priest, all of whom, as it appeared, joined in the repetition of the Lord's Prayer, with which the Rev. J. J. Wright concluded that portion of the funeral service.

Mr. Caleb Wright's father, Mr. William Wright, was organist at Chowbent Chapel for twenty-four years. He died in 1832. At his death, his son Caleb, who was fond of music and a first-rate player on the trombone, was requested to take his father's place at the organ. His answer and action were characteristic. Said he:—"I cannot play the organ; but I can learn; I'll be ready in a month!" And he was. Thus he became the organist. That organ on which he first played in the chapel he purchased when a new one was put in, and presented it to the Sunday-school. As recently as September last, at

a congregational tea meeting held in the school in aid of the Manchester bazaar, Mr. Wright, then in his eighty-eighth year, played without music the tune of "Sicilian Mariners" to the opening hymn sung by the congregation. It had been the first tune he ever played upon the organ (in 1832), and it was also the last (in 1897).

Mr. Caleb Wright "loved his chapel." Except that during his Parliamentary duties in London he attended Mr. Stopford Brooke's ministry, Mr. Wright never belonged to any other than Chowbent Chapel, of which all his life he was, even to his latest year, a faithful attender. All the religion he ever had, in so far as religion can be learned, he owed to the old chapel, and acknowledged it. With keen mind and fervent heart, for the greater part of eighty-eight years, he drank in the teaching and spirit of the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, the Progress of Mankind onward and upward forever, and the fountain forces of all his public life may be found therein.

Life's race well run,
Life's work well done,
Now comes rest.

THE CHILDREN'S COLUMN.

"Sincerity."—2 Cor. ii. 17.

SINCERITY is a beautiful word. Do you know what it means? Perhaps you do. But then perhaps you don't. Let us see: there are some words with stories or histories in them. This is one of them; a most interesting story it is, too, that is in this word sincerity. I think you will be surprised when you hear it. But, when once you know the story, you will, I am sure, feel the deeper beauty of the word and see the truer meaning of the thing itself. Sincerity is a word which is said to come from two Latin words, *sine* and *cerâ*. *Sine* means without, *cerâ* means wax. As you know, the Latin language was spoken by the Romans of old. And this word sincerity takes us back to the golden days of Rome.

In those days the Romans had grown very rich. They had been great warriors and great rulers, but now, in times of peace and prosperity, the merchants and other wealthy men of Rome were building large and beautiful marble palaces on the banks of the river Tiber. A rivalry grew up among them in the grandeur and adornment of their dwellings. By their conquests over the Greeks these Romans had been able to bring into the City of Rome many of the most artistic of Grecian sculptures in marble. But these pieces of sculpture from Greece were not numerous enough for all in Rome who wanted them. And so to meet the want, schools of sculpture and design sprang up in Rome, and soon the sons of Rome had learnt the wonderful art of sculpture, and good work in marble was plentiful.

Then, sad to say, dodges took place sometimes. For instance, if a sculptor came upon a flaw in the marble, or if his chisel missed its aim, instead of putting the imperfect or spoiled marble away, a dodgy sculptor had a very carefully prepared kind of wax or fine cement with which he filled in the crack or flaw, and this he did so cleverly that it could not be seen. So the piece of sculpture would be

sold and bought as perfect solid marble. By-and-by, however, but long after the purchase, and when the piece of sculpture had stood and, perhaps, been often admired in some palace on the Tiber, the heat, or the damp, the weather generally, or some accident, would affect the wax or cement, and the flaws would look ugly indeed!

Now it was just because of this that the word sincerity was made. When any work of art was ordered a special clause was put into the contract, or written agreement, which the artist had to sign. The special clause was *sine cerâ*—that is, "without wax"—or cement! What a picture-story in a word! Sincerity—solid marble, genuine through and through, "true as steel," as we say, no pretence, being what we seem, "without wax"—yes, that is sincerity. A true character is sincere. Wherever there is any "wax"—any cement pretending to be marble—it is that much false, and is sure some day to be found out. As heat, or damp, or weather, or accident in time revealed the "cement" in the marble statue, so everyday life, our words, our actions, our behaviour, private as well as public, show us up in time, and people find out what we are!

Perhaps you may not have looked at the verse in the Bible that I picked the word sincerity from. If you do look you will see that it speaks of "sincerity . . . as of God." Just think—how sincere God must be towards us! And then the verse says "sincerity . . . as in the sight of God." Yes, we live in the sight of God all the time. How dare we, then, be anything but sincere? Men may not know us, but God does. The great botanist Linnæus had the words, in Latin, over his library door, "Live innocent; God is present." That thought should keep us sincere.

There is a story told of an angel, who was walking about the streets of a city, watching everybody, though nobody saw him. He met, amongst others, a number of people who were returning late at night from a meeting. One of them, a kind young lady, as she passed along, caught sight of a newspaper boy sleeping on a doorstep, with his unsold papers under his arm. Shyly, in her pity for the little outcast, she slipped sixpence into his pocket, and was coming away when the young gentleman she was with gave her another sixpence, and an old lady gave her threepence, and another young man, though not very heartily, handed her a shilling; so that, when all had been quietly slipped into the sleeper's pocket, he had received two and threepence. Delighted, the angel of earth flew away to tell the angel in heaven who writes down what is done in earth, the good deeds he had witnessed; but he was quickly stopped. "I know, I know," said the recording angel in heaven; "see, it is all written down already, as the Lord told me," and he showed him the book. But there was no two and threepence there, only ninepence. "Because," as he went on to explain, "that young maiden gave sixpence out of love, her aged friend gave threepence out of pity, the others gave—one because he wished to be thought well of by the young maiden, and the other because he was afraid to be thought mean. 'We enter in *this* book,' said the angel, 'only the deeds that come out of a sincere heart.'"

J. J. WRIGHT.

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A FAITHFUL TESTIMONY.

To the friend who gives us clearer insight and a firmer hold upon the realities of life, leading us to a surer confidence in the living God, we are bound by the obligation of a heartfelt gratitude. The teaching of religion is only through those who are religious, the touch of whose spirit kindles an answering energy in others, which alone can give life and value to the unfolding of their thought. Thus the children in a true home receive their first awakening and their growing knowledge of divine truth from contact with the love and reverence and sincere integrity which rule in their parents' hearts, without which no instruction in the forms of religious thought can be of any use; and in like manner a friend receives in companionship with his friend what no moralising can impart, the impulse to a stricter honour, a deeper reverence, a more complete unselfishness, in which there comes to him a clearer vision of the things of God. The teacher of religion must be essentially the friend who will share with us the secrets of his own deeper life, and who has the power so to unfold his thought that we shall know it is not merely words to which we are listening, but *life*.

Such a friend is the author of the book on "God and the Soul,"* to the second and cheaper edition of which we desire here to offer a very cordial welcome. It is not in this book alone that Mr. ARMSTRONG has been our teacher, and has won for himself a far-reaching gratitude from those whom he

has helped. Twenty-one years ago, in the first two numbers of *Teachers' Notes*, he published some "Outline Lessons in Religion," afterwards issued as a little primer by the Sunday School Association, and in 1886 appeared "Man's Knowledge of God," to be followed ten years later by "God and the Soul." We have thus received from the same hand a graduated series of manuals having the one great object in view, to make it clear that we are not without God in the world, and that by the very constitution of our nature the way of access and of growing knowledge, which means deeper, truer life, is always open.

In the preface to his first series of lessons Mr. ARMSTRONG described how, in the practical teaching of his own ministry, he had framed the course:—"I tried to take hold of the inmost essence of religion in its eternal simplicity, and not so much to teach it to my classes as to show them that they had all its material within them if they would only think it out." And this is the service rendered also by the later books; they are a faithful testimony, a genuine religious utterance, appealing to a like religious experience in others. In his preface to the earlier and more elementary book Mr. ARMSTRONG says:—"In writing of man's knowledge of God I have not attempted to demonstrate God's existence. I have only tried to state the grounds which as faithful a scrutiny as I can make reveal to me as those on which my own Theism practically rests." And, again, in the introduction to the new edition of "God and the Soul," he says:—"My book is, in the main, not a summing-up of the whole argument for Theism, but a report of my own personal experience." This, as it appears to us, is what gives the books their highest value, because they are not so much an account of what other men have thought as a direct testimony, and what might be called a practical demonstration of religion, far more helpful and stimulating than any abstract disquisition.

In "God and the Soul" we are in touch with the religion of a genuine man; it is possible that some aspects of his experience may not waken a response in us, or not with an equal degree of vivid conviction, and that we may have found in other experience a most treasured part of our own knowledge of God. That this may be so Mr. ARMSTRONG himself expects, and in his introduction, dealing with various criticisms, has shown how in certain instances it is the case. But this does not render any the less the inestimable service rendered by one who shows to us with perfect frankness *what his religion is*. The response with which Mr. ARMSTRONG's books have been received proves with what clear insight and persuasive power he has traced the broad lines of an experience which, while personal to himself, is the possession of our common humanity.

Many of our readers may remember the words with which the late Cardinal NEWMAN acknowledged the gift of "Man's Knowledge of God." In April, 1886, that venerable man wrote to Mr. ARMSTRONG:—

I am glad to receive from you a volume so very able and serviceable in proof of the great subject of which it treats, impressing upon me the important and happy contrast which exists between the modern bodies which are external to the Catholic Church and those of primitive times, so that, whereas no Catholic would think of having recourse to gnostic or Manichee in the conflict with unbelief, members of sects who are nevertheless in certain grave errors, as we think, are, so we rejoice to believe, not external to divine grace and the gradual leadings of divine mercy, and can be welcomed as aids in the defence of divine truth.

What the CARDINAL acknowledged with inevitable reservations a multitude of others have gratefully and unreservedly confessed, that both in the earlier book and in "God and the Soul" they have found the most helpful teaching, by which they have learnt better to understand themselves, and have been quickened to a truer life. God as Power, as Righteousness, as Love, a life compassed about by the Divine Presence, the reality of prayer and close fellowship of spirit—these are the great truths to which Mr. ARMSTRONG bears witness, and with the greatest power in his latest and maturest book. In the new edition it is brought within the reach of a much wider circle, and we trust that those who know its worth will take the opportunity thus offered of extending the influence of its quiet ministry, and will find their happiness in sharing with others, who sorely need such help, the gift which has brought to them so much of what is best in life.

A PARALLEL.

O, LITTLE flower in the glade,
Succoured thou art—not dreaming how!
Through rain-flawed mists, sunlight or shade,
Impelled to quicken, shoot and grow,
In peaceful beauty, unafraid,
Till gentle death shall lay thee low.

My heart, be thou obedient,
Even as the flower, to that great Will
Whereby, however weak and spent,
Thou art sustained and nourished still;
Blest with the hourly sacrament
Of loyal love, 'mid good or ill.

—LAURA G. ACKROYD.

THERE are in this world two kinds of natures—those that have wings and those that have feet—the winged and the walking spirits. The walking are the logicians; the winged are the instinctive and poetic. Natures that must always walk find many a bog, many a thicket, many a tangled brake, which God's happy little winged birds flit over by one noiseless flight. Nay, when a man has toiled till his feet weigh too heavily with the mud of earth to enable him to walk another step, these little birds will often cleave the air in a right line towards the bosom of God, and show the way where he could never have found it.—H. Beecher Stowe.

* "God and the Soul: An Essay towards Fundamental Religion." By Richard A. Armstrong, B.A. London: Philip Green, 5, Essex-street, Strand, W.C. Second Edition. Price 1s. 6d., or in limp cloth, 1s.

THE PULPIT.

SCIENCE, SUFFERING, AND RELIGION.*

"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm ciii. 13.

"Behold, then, the goodness and the severity of God."—Rom. xi. 22.

OUR thought of God, so I urged in some discourses last term, is the product of many influences, and changes from age to age with the changes in our views of the world and life. Each one of us is involved in the duty, none can escape the responsibility, of sharing in that process which I ventured to describe as the education of the religious imagination. Either consciously or unconsciously we must put away childish things. But the labour of doing so in the field of our religion is not light. Our highest faith rests upon all the noblest elements of our being. It will not come through moments of chance or hours of carelessness; it is given only to those who strive earnestly and endure bravely, who are not afraid to face difficulty, and who train themselves to meet sorrow and bear disappointment with a heart of trust.

There is, indeed, in some of our ways of thought a certain shrinking from the austere facts which confront us occasionally with such startling force. One of the chief characteristics of our time is its heightened sensitiveness. The telegraph is a sort of extension of our nervous system all around the globe. The morning newspaper concentrates for us the world's life yesterday. Increase of personal luxury at home leads to the demand for a more copious supply of comfort abroad. Our social ideals are deeply influenced by our perceptions of the inequalities of wealth, and the consequent unevenness of the distribution of the pleasures wealth can buy; and our pleas for reform are again and again enforced in the name of the right of the toiler to an ampler ease. The enlargement of our knowledge of the way in which the world lives, without corresponding addition to our power to influence or control it, tends to develop (often to an abnormal extent) the sympathy for which we can find no definite expression. To avoid giving pain is prescribed as one of our chief rules of conduct; and the infliction of suffering, as for example in the prison discipline to which criminals are subjected, or, in another field and on a larger scale, by a declaration of war, becomes the direst crime against humanity. This mode of feeling undoubtedly re-acts upon our religious conceptions. On the one hand we turn away with an angry disgust from the older pictures of God's penal wrath. Their ferocity appears to us barbarous, their spirit savage; we cannot endure such travesties of the love of heaven. And on the other we indulge ourselves in unholy dreams of God's placability. We imagine that if not for ourselves—we may not need it—yet at least for others, the children of vice, the divine good nature will make large allowances; and in our elastic formula of the Fatherhood of God and the Brotherhood of Man we find a sort of assurance of general benevolence

all round which wraps us often in a false security, enfeebles our moral energies, and hides from us the stern and awful aspects of God's sovereign rule.

But from quite another side these are unexpectedly thrust upon our view. The progress of science has revealed to us a world on every hand vaster, more complex and wonderful, than we had known. The mighty deeps of space are full of suns; and alike the infinitely little and the infinitely great strain our thought with vain efforts to realise the mystery of immensity and comprehend the sweep of its majestic course. I do not ask now what is the effect of this expansion in every direction through illimitable realms of space and time on what used to be called in elder phrase the "personality" of God. *Mind* He remains, who thinks the ordered array of the heavens and the earth. *Will* He remains, who everlastingly produces, transforms, develops, and maintains their myriad life. But mind and will alike choose to act by law. With a continuous energy does God uphold the world He has created, and that energy will never flag nor fail. Age after age cannot weary it, nor æon after æon exhaust it. But we know well that it does not turn aside from its course for our prayers; and for those who resist it, or even unconsciously stand in its way, the price of unsuccessful opposition is death. So powerful an influence cannot but profoundly affect our thought and life. Does it strengthen and enrich them, by drawing them into a more august communion, or does it leave them wavering and uncertain how far the word of ancient insight is yet true, "like as a father pitieth his children, so the Lord pitieth them that fear him"?

In the first place it is plain that whatever support science may lend to our moral life, it does not constitute it. Did we know nothing of the world without—were the earth rolled out once more into the ancient plain resting upon the seas, and could the infinite azure of the skies contract into the solid vault from whose summit God again looked down upon the children of men—the facts of our inner experience would remain the same. We should still know a lower and a higher, and goodness would still lie in choosing the better and rejecting the worse. The authority which speaks within us is quite independent of the scene around. It belongs to our nature as spiritual beings, and has nothing to do with the geography of the universe: were we the same in heart, mind, and soul, this would remain identical in any planet around any sun. But it is evident that we cannot in this sense affirm goodness of God. Our moral life is involved in a thousand relations with those around us who vary in age and circumstance and attainment. The good and evil which rise in our own hearts and sway us hither and thither, the conquests of temper, the victories of truth, the little masteries of self-control, the daily, hourly acts of faithfulness or thoughts of love which make for us our progress in character—those alternations of lapse and achievement, of despondency and hope, of penitence and recovery, through which we advance upon our way—these it is plain, can have no place in God. Known to Him, indeed, they are. He watches us with sympathy; He visits us with rebuke; He humbles us in our vain conceit, or

lifts us into strength for new endeavour; but there can be nothing in Him corresponding to the struggle of which we are conscious in ourselves: we do not bless God because—I say it not irreverently—having it in His power to become the devil, He still voluntarily chooses to be God.

That is, after all, only to affirm that the finite and the infinite cannot both be framed on the same scale, or wrought into identity of moral fellowship. What the goodness of God is in Himself therefore, what it is in His intrinsic nature, what it is in His eternal being, we cannot tell. But we can tell every moment what it is to us. We can tell the provision which He has made for our mere physical welfare. We can survey the glory of the world into which He has called us, with all its wealth of bounties, and its myriad forms of joy. We can recognise the gladness of His creative work, and feel the privilege of sharing the labour in which He participates with us, so that in all the operations of nature, in all the manifold energies of production, God sets His powers to our use, condescends to permit His will to obey our mandate, and, having pledged Himself for our service, never fails. We can recognise the lavish hand of beauty which scatters gifts of loveliness beyond our count, and makes through them its great appeal to our affections. Millions of flowers open this May day to the sun, which have no other function than to enrich the meadow or the woodland solitude with a tender grace. There are mornings fair as in the first unspoiled freshness of the world. There are evenings when the sunbeams strike athwart the trees, and fill the silence with a mellow peace; when the mountains and the woods seem to hold their breath to listen as the heart of gladness pours itself forth in living song. And hour by hour from dawn to sunset the panorama of the skies is unrolled to our view with all its infinite variety, until for sheer fulness of wonder and delight we gaze no more. Or will you turn to the affections which are the light of all your days, to the love that has folded you in your earliest years, to the new joys that have visited you from time to time, bringing fellowship into your loneliness, and making life exquisite with something which only God could know was sweet to you, and only God could give? Will you count these no better than a swifter wriggling of the molecules of the brain, or the passing acceleration of the beating of the heart? Do you not know that you alone can love because God is loving, and that in all true love founded on sympathy of character His grace is visiting you, and the marvel and mystery of His Spirit light on yours? And in that imperial chamber of the soul where righteousness utters her august decrees, are we not in the very presence of God Himself? We have not reared her throne, or crowned her with authority. We did not dictate the charter which declares the freedom of her service. Her sovereignty does but reflect the law of heaven; the forms around her owe their dignity to no earthly hand. For the moral life within us is constituted by God. It is supported, strengthened, enriched, fed, by Him. And in every fresh vision of an excellence as yet unattained, in every act of courageous devotion to duty, in every loyal adherence to principle in the face of worldliness or

* A Sermon preached in Manchester College Chapel, Oxford, May 1, by J. Estlin Carpenter, M.A.

ease, no less than in the glory of use, in beauty, and in love, we say to ourselves in the fulness of gratitude, wonder, and joy, "Behold the abounding goodness of the Lord!"

And yet—do we not know it?—there is in His providence another side. Amid the fertile spaces of the earth, there are deserts that lie beneath desolating sand, or wastes, once green and waving, now shrouded in perpetual frost. There is the serpent's poison, or the tiger's fang. There are dire laws of storm and earthquake as well as sunshine and peace. Through agonies of disease, or lingering days of weakness, God can still protract life which can physically do nought else but suffer. All England turns her eyes to that home where her greatest living statesman drinks of the cup of pain, and in sympathy with his serenity in trial almost forgets the countless other sufferers who have not his resource of faith and love. Last year we saw nearly half an empire ravaged directly or affected indirectly by famine and plague. It was part of the steadfast order of nature, for no human hand kept back the rains; and however much ages of neglect, or changes (and perhaps blunders) of administration, had failed to prepare for the possibility of drought, the main causes lay far beyond our control. But there is another case more complicated and frightful still. A general issues a military order to "pacify," as he calls it, one of the fairest islands in the tropic seas. Obedient to his command, his troops sweep over the farms. The inhabitants are driven from burning homesteads into rings which they cannot leave under pain of being shot. No food or lodging is provided for them. And there the action of Nature, which is the action of God, does its deadly work. By starvation and fever the Creator of the universe proves Himself more terrible than the Spanish guns; and He does not flinch from carrying out to the utmost, among hundreds of thousands of victims, the hideous issues of the cruelty of a single man. Justly then is it said that "we can in no way make a plea for God's goodness by attempting to deny the magnitude of human suffering. We can with no safety avert our eyes from the fact"—the words are those of John Hamilton Thom—"that He can ordain and continue what if a man, with only a man's range of knowledge, could end and did not, he would be inhuman. He can contemplate exhausted nature in those moments of dread relief which the intensity of pain necessitates, and, unmoved from His purpose, re-issue the decree that renews its agonies." And it is the same with the consequences of sin. You may see its blight fall on the family. The elders are stabbed with anguish; the young are forsaken, losing they know not what. Can pity for the innocent avail to undo the wrong, re-instate the father in the trust which he has betrayed, or bring back the son who has plunged into infamy? What prayers can lift off the burden from the heart that still loves, and through its love must share the inner sorrow as well as the outward misery of the guilt? Verily, if out of the midst of our gladness, the abundance of our strength, the riches of our welfare and our joy, we say "Behold the goodness," must we not also be prepared to add out of our pain, "and likewise the awful severity of God?"

The older theology of course had its

theory of suffering or catastrophe. They were the manifestations of a penal doom. The power of evil had invaded human life in Eden, and not only did it work its way within the hearts of men, but it could break into the order of the heavens and the earth, producing the noxious and abnormal, and bringing everything in time to decay and death. But into a world thus divided between devil and God science and philosophy have entered in our age with their unifying power, and in their teaching this explanation is no longer possible. Their world, as in the ancient vision of the Hebrew seers, is one. The multitude of the forces which pervade it (I do not now include the will of man) are but the manifestations of a single power. That power displays itself in an infinite variety of relations of thought and will, so marvellously interpenetrating each other, so closely connected, so inseparably intertwined, that the smallest object, the tiniest atom, the faintest breath, the feeblest movement, did we but know it as God knows it, would give us the clue to the meaning of the whole. Could we conceive another mind at once all-embracing and all-pervading brought suddenly into contact with but one fact, a single item in the mighty sum, one solitary element in the vast tissue of the complex unity, he would be able—just as Owen could reconstruct an entire bird from a mere fragment of a thigh-bone—so to discern and comprehend the universe. We cannot see the connection between a toothache and the order of the stars, but it undoubtedly exists, for our bodies are wrought out of the materials from which they are framed, and every pang which racks us with agony or reduces us to helplessness has its place in the "great harmony" of the heavens and earth. Nay, to wish it otherwise at the moment would be to disturb the thoughts and purposes of eternity. I do not speak now of the means of alleviation or the possibilities of cure, which have their place in the same harmony. I do not speak of the moral significance which may lie for us in such discipline of patience as the Father may prepare for us. I ask your attention to but one aspect of it in its irreducible minimum. If all that happens in nature happens by the will of God, then on Him falls the burden of causing the whole world's suffering. This is involved in the conception that all the energies alike of production and decay are under the control of one mind, are the continuous operation of one will.

But this principle has another side. The uniformity of nature does not, I have said, constitute our moral life, for that is the revelation of God's being in ours along other lines. But it provides the scene for its exercise, and the support of its consistency. A shifting world, where God perpetually changed the conditions to suit our immediate ease, where we had only to ask and we should receive, or where on seeking relief we found it miraculously in our hands, would not be a world for the education of character. For that, the fundamental necessity is regularity. In steadfastness is the secret of trust; because God is constant, we know that our faith is sure.

Among the pictures of my childhood I recall one by a German artist, in which the devil—no commonplace fiend, but even though shrouded still not less than archangel ruined—played at chess with a man

for his soul. It has recurred to me often as a symbol of a more august, if also a more familiar, process. For there is a point of view from which our life may be likened to a game with the Author of the universe. But the conditions are not equal, for we have to find out the rules as we go along, yet the slightest false move may involve us in suffering, perhaps in death. That is the way in which, in the conception of religion, He trains us for high ends in His service. He brings us into the field, He gives us our powers, He opens to us our opportunities, He lays on us our tasks, and, in order that we may pursue them to the best advantage, He pledges Himself to maintain the order of the world, wherein all possibilities of joy and pain lie side by side. So, the long passion of humanity is the price which God thinks it worth while to pay for our education as His sons. And the conviction of religion is that He knows best. He is the wisest judge of His own ends and the means to gain them. Our faith, if it has any significance and sustaining power for us, can mean no less than this—that this choice of His is that which makes for our highest welfare; that could we know as He knows, see as He sees, we, too, should choose our share in the weakness, the disappointment, the trouble, the loss, and accept our distresses with the same confidence with which we welcome our delights. This is the meaning of God's revelation of Himself in our life. The Father sees, knows *all*: of Him and through Him and to Him are all things. He is their source, their stay, their goal. Had we perfect comprehension, we should behold His perfect purpose, in which the severity lies encompassed in the goodness, slowly advancing towards complete fulfilment. In the wonder of His love, then, leading us steadfastly forward, even through our indifference, our faithlessness, our fears, let us transform our infirmities with the spirit of service; let us face our disappointments with the courage of the cross; let us enter even through much tribulation, into the sonship and the peace of Christ.

COUNTRY AIRE FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. Plumptre, £1 1s.; Mr. J. Troup, £2 2s.; Sir Philip Manfield, £1 1s.; Misses Meyer, £3 3s.; Mrs. Temple, £1 1s.; Mr. T. Pallister Young, 10s. 6d.; Mr. J. Rowland, £1 1s.; Miss Rowland, £1 1s.; Dr. Courtney Kenny, £2 2s.; Mr. John Harrison, £2 2s.

Joy with us is like a lever, by which we lift the weights that without its help would crush us. "If I were to leave off singing," said a workman once, "I should be quite unequal to my business."—*Gold Dust*.

EPPS'S COCAINE.—Cocoa-Nib Extract (Tea-like).—The choicest roasted nibs (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely flavoured powder—"Cocaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in labelled tins. If unable to obtain it of your tradesman, a tin will be sent post free for 9 stamps.—James Epps and Co., Ltd., Homœopathic Chemists, London.

LONDON DOMESTIC MISSION.

THE sixty-third annual meeting of this Society was held on Wednesday evening, at George's-row Mission, City-road, the Rev. R. A. ARMSTRONG, B.A., of Liverpool, in the chair.

The Report of the Committee was read by the secretary, the Rev. S. F. WILLIAMS.

The Report stated that the year 1897 had been a period of anxiety in connection with the Bell-street Mission. The new building had been opened in April, the difficulties of removal to a new site were being overcome and the work re-started with great energy, when the outlook was clouded by the sudden death at the beginning of October of the Rev. A. H. Wilson. A warm tribute was paid to the character and work of this devoted missionary. After an interval, during which the Rev. W. E. George took charge of the Mission, the Committee appointed the Rev. B. Kirkman Gray, late of Warwick, who had had some previous experience of mission work among the Congregationalists. Mr. Gray had entered on his duties in February and was making himself well acquainted with the people of the district. At George's-row the premises had been considerably improved at a cost of about £200, the chapel having been repainted and furnished and the room below rendered more serviceable. At Rhyl-street chapel and school were overflowing, and it would be necessary to enlarge the accommodation to keep pace with the demands of the work. Mr. Pollard urged that an adjoining house should be taken and added to the premises. The purchase by the Manchester, Sheffield and Lincolnshire Railway Company of the Capeland-street Mission, after the purchase of the new site and erection of the Bell-street building, left a sum of £800 to be invested, as well as £368 in aid of income. This, together with an anonymous donation of £450, not only cleared off the adverse balance of £162 with which the year began, and paid for the improvements at George's-row and a new term of 999 years for the leasehold of the building, but left a balance of £121 in hand. It was, however, noted that but for this, the year would have closed with an adverse balance of £246.

The CHAIRMAN, in moving the adoption of the Report, together with the Reports of the missionaries and the treasurer's statement, said that to his mind there was no work in which philanthropists or religionists of any kind were engaged transcending the work of the Domestic Mission in usefulness or hopefulness. There was no other work that went more nearly on the true lines of the highest philanthropy and religious service, since it combined with the careful consideration of social and economic problems the method of personal friendship as the great organ of helpfulness and uplifting. He agreed entirely with one side of the passage in the Committee's report which dwelt so forcibly on the value of the personal contact of the missionaries and the other workers with the individual poor and suffering and sinning around them. Everywhere where influence was acquired through personal contact and friendship, the highest work would be done for the building up of the kingdom of God. At the same time it was impossible to say truly concerning the personal visitation and the religious services that either was before the other; they were so closely combined, that neither could be of more moment or value than the other. They knew that Joseph Tuckerman's great and pregnant idea was domestic visitation, carrying friendship and the service of religion into the homes of the people, and that in many of their own Domestic Missions the original idea

had been that the missionary should visit people of all denominations or no denomination, endeavour to lift them up out of their misery, vice, or inefficiency and put them on their feet physically, mentally, or spiritually, and then use his influence to draft them off to attendance at the religious services of that body to which they nominally or traditionally belonged. It was thus to be a ministry at large for all religious denominations, and it was a generous idea. But the necessary result, when a man gave himself for others, seeking them out, toiling for them, loving them, ministering to them, was a close personal bond between the missionary and those who were thus helped and uplifted; they were drawn to their friend, and it became necessary that religious services should be provided on a Sunday, and perhaps on weekdays too, at some centre where the people could gather round him and enjoy the benefit of his ministry. So in all the Missions the Sunday service had been evolved as a necessary and natural outcome of the domestic visitation, and the personal influence acquired in the home, or in what often with a sad irony was called the home, was brought to bear on the services, and the services assisted the work of the Domestic Mission.

Another direction of their efforts, not largely contemplated at first, but now receiving increasing prominence in all their Missions, was temperance work. The more their missionaries and those who assisted them got into actual touch with the social and religious problems of their great cities, the more they got away from mere speculation and theoretical views in that matter, in the actual tug of war, fighting day by day against the forces of evil, the more they were compelled to become fanatical temperance workers. In dealing with those matters the problems were immensely complicated. The social problem would be hard enough to solve were it merely a matter of the distribution of wealth, the finding of employment or the means to live for the unemployed. But it was complicated at every step by the added difficulty of the drink problem. They must distinguish between the submerged twentieth, submerged through misfortune, who were ready and eager to work if they could get it, and the other twentieth, submerged through their own fault and indulgence in the drink habit. Until they could clear away the drink problem they would not have a fair field to work on, raised by the other social problem.

Another method of such work was the bringing of people into touch with beauty, either of art or of nature. He was glad to see they encouraged window-gardening. In the district surrounding their largest Mission in Liverpool it was wonderful to see what the taste for flowers had done, the way it drew the sympathies of the people to something outside themselves; the culture of heart which came of it was one of the most beautiful influences they could imagine. They could do nothing better for those poor people, surrounded by circumstances so sordid, living in such miserable penury, than to teach them that there were delights of the highest and most refining kind open to them, that the fuchsia or geranium cultivated in a cellar window might give as high and pure a joy as the orchid the rich man cultivated in his greenhouse.

Mr. Armstrong mentioned also a conversation he had just before leaving home with their chief missionary in Liverpool, the Rev. T. Lloyd Jones, who had set his heart on having a conference of missionaries and mission workers to take counsel together on matters affecting their work. He should be extremely glad if the various Committees would think the matter over, and see whether they could not arrange such a gathering before long in Liverpool, which might be followed by other meetings in London and other centres of their work. In conclusion, he added one word of warning to those whom it was so delightful to see eagerly devoting themselves to the service of their Missions, coming from cultivated homes in the wealthier quarters on Sundays and weekdays to share some little of the riches of their lives with others. It was possible even for the eagerness of such devotion to make life too much of a rush. They must themselves water the roots of character and bask in the sunshine of religious consciousness; they must have their quiet times, their seasons of no haste, in touch with the great Source of all good and truth and beauty, if their work was to be of the highest kind. He would beg them not to try to do too much, but to make what they did of the very best, and always to do it in the spirit of quietude and trustfulness, looking not to their own strength, but to the strength of One who is above.

Mr. B. S. STRAUS seconded the resolution, as one deeply interested in such work for the cause of humanity and progress. It was through the influence of the Rev. Alfred Wilson that he had first gained his knowledge of the poor of London, and had been led to take an interest in their welfare, and he should never forget the devotion of that faithful man who had given his life in the service of his brethren. That society, he felt, was of the very noblest kind, working not through intolerance or superstition, but through sympathy, and as an educative influence. No one could go about in London and not see how great was the need of such work among the people. He trusted their Society would always receive ample support, and that others like it would spring up in many quarters of the city.

The Rev. W. WOODING also supported the motion, and said he was glad to see how generously the Society appreciated the work of the missionaries. They might pay for labour that could be always done, but there was something they could not pay for, and that was the zeal, the care, the devotion and love, which evidently breathed through those reports. Their missionaries were brought constantly into contact with various forms of low life and with little that was bright outwardly; scenes of drunkenness, impurity, wretchedness, and penury were a constant strain upon their sympathies, and all honour was due to men who would undertake such work, doing it so heartily and enduring so bravely. What they were able to do might be only a small palliative of the great evils about them, and there was need to form public opinion to prepare for a thorough dealing with the social conditions of the people. In that direction they also must work.

Mr. RUSSELL SCOTT moved the next resolution, expressing an undiminished sense of the importance of the work, and the most earnest sympathy with the missionaries. There could not, he said,

but be frequent discouragement in such work, and yet those who were most closely in touch with the misery were those who felt most deeply the soul of goodness in things evil, the indestructible goodness of human nature, and in that faith he most deeply shared. If they looked back for fifty years or to the beginning of the century, they saw how enormous had been the progress; there was less brutality, ignorance, crime, less drunkenness proportionately, and a far higher standard of education and sense of manhood and citizenship. These were solid facts and grounds of hope for the future. The political enfranchisement of the masses was the great achievement of the century, and it had done more to give force and life to the social movement than anything else. It set people on a level on which they must be respected, and it deepened the conviction that more must be done to better their condition. Their missionaries did a great work through personal service, and it was one of the most hopeful signs of the day that all other churches had now their missions, and there were University settlements for men and for women in their great cities. If the conference of missionaries was held it would be best if it could include all such workers.

The resolution was seconded by the Rev. V. D. DAVIS, and heartily carried, after which the Revs. F. SUMMERS and J. POLLARD responded, speaking of various aspects of their work, and a letter was read from the Rev. B. Kirkman Gray, who was absent on his honeymoon, expressing regret that he could not be at the first annual meeting held since his appointment, and saying that the first work he should take in hand on his return would be the arranging for a country holiday for some of his people.

On the motion of the Rev. F. H. JONES, seconded by Mr. F. WITTHAL, the thanks of the Society were given the officers and Committee for their past services, Mr. Jones adding a special word of acknowledgment to the Rev. S. F. Williams for his services as secretary and of good wishes to him, on his mission to India, and the following were appointed to serve for the ensuing year:—*Treasurer*: Mr. Philip Roscoe. *Secretary*: the Rev. G. Dawes Hicks. *Committee*: Mr. P. M. Martineau (*Chairman*), Mrs. Enfield, Mrs. Eveleigh, Mrs. Rutt, Miss Anna Sharpe, Messrs. J. Brabner, G. L. Bristow, Howard Chatfield Clarke, Rev. F. K. Freeston, Oswald Nettlefold, F. S. Schwann and Harold Wade. *Auditors*: Messrs. W. C. Cogar and Ion Pritchard.

Mr. P. M. MARTINEAU proposed, and Mr. DAVID MARTINEAU seconded a cordial vote of thanks to the chairman, and the meeting concluded with the Benediction.

OUR troubles are, in part, of physical origin, which might either be cured or which we might learn to endure by faith and fortitude. Others are the result of disordered and unwise living, which can only be removed by reformation and correction. Perhaps we ought to thank God when we find that the way of transgression is hard. Another class of troubles is the result of inward conflict, the struggle of reason and conscience for supremacy over lower passions and unwise habits. These troubles are incident to spiritual growth.—*Charles G. Ames.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—The Rev. G. St. Clair, F.G.S., the lecturer of the British and Foreign Unitarian Association for South Wales and the West of England, concluded his discourses at this place last week. At first a series of four lectures were arranged to be delivered at the Constitutional Hall, but a Christadelphian deeming it advisable to deliver a reply lecture to act as an antidote to the heresy spread by Mr. St. Clair, the committee decided that a fifth lecture should be given to correct, to some extent, the woful misrepresentations made by our friend the opponent. All the lectures were a success, and especially so the last one, when the learned lecturer outdid all previous efforts and placed before the audience in an extremely interesting and lucid manner our tenets and principles. Questions were asked and answered at every lecture. The attendance at the first four averaged seventy, and at the last the audience numbered about 200.

Accrington.—At a meeting of the church members held in the classroom of Oxford-street Church on Thursday, the 5th inst., the secretary read the letter of resignation he had received from the minister, and was requested to forward to him the following resolution:—"We very much regret that Mr. Ruddle should have thought it necessary to send in his resignation as our minister, but feeling persuaded that he has only decided on this step after full and serious consideration we with very great reluctance hereby decide to accept the same. At the same time we desire to place on record the great regard and high esteem with which Mr. Ruddle is, and always has been, held by this congregation; and would assure him that he will carry away from Accrington the best wishes of us all for his future welfare. We remember with pleasure and gratitude his genial kindness, his ever ready desire to help, and his sound advice on all the various matters that have arisen during the whole of the eight years that he has laboured among us." The resolution concluded with further good wishes. On Sunday last Rev. Travers Herford, B.A., of Stand, conducted the Annual School Services, preaching morning and evening to fairly good congregations. In the afternoon the choir gave a special musical service, and Mr. Herford gave a short address. The collections amounted to £10.

Birmingham: Old Meeting.—A handsome brass tablet, bearing the following inscription, has just been erected in the Old Meeting Church, Bristol-street:—"This tablet is placed here in memory of the Reverend Charles Clarke, F.L.S., by members of his congregation, as a record of his able and faithful services as a minister of the Old Meeting House from 1851 to 1882, a period of 31 years. Born 15th October, 1820; died 15th November, 1892." On Sunday, May 1, a special service for the Choir Festival was held, and was most impressive. The choir was much strengthened, and an orchestra took part in the service. As the anthem, Sir Arthur Sullivan's "Prodigal Son" was given.

Blackpool.—The anniversary service of the Unitarian Lay Church was held on May 1, and was conducted by Mr. James R. Beard, J.P., of Manchester. The hall was decorated with plants and flowers, and there was a good attendance of members and friends. The collection realised £8 13s. 8d.

Flowerly Field Church, Hyde.—The annual spring sermons were preached on Sunday last by the Rev. R. A. Armstrong, B.A., of Liverpool, to large congregations. The collections realised upwards of £10. The congregation and committee greatly appreciate Mr. Armstrong's help.

Heywood.—On Sunday, 8th inst., the Sunday-schools here held their annual sermons. Anthems and special hymns were sung by the scholars and an increased choir, which numbered in all about 100 voices. The Rev. A. H. Dolphin, who was the preacher for the day, delivered two very appropriate and eloquent sermons. The congregations were so large at both services that forms had to be placed in the aisles, and during the evening service several had to be content with seats in the porch. The singing was very effectively rendered by the choir under the direction of Mr. J. Ridings. From beginning to end the services were very helpful and inspiring. The offertory for the day—the largest sum that has ever been received at the school sermons—was £53.

Leeds: Mill Hill.—The annual united floral service of the three Unitarian Sunday-schools at

Leeds—Mill Hill, Holbeck, and Hunslet—took place on Sunday afternoon last in Mill Hill Chapel, and was in every way a thorough success. The chapel was beautifully decorated with flowers and plants. The special hymns were heartily sung by the scholars, who appeared to fully realise that this was their day. The grand volume of tone and hearty singing was truly inspiring, being greatly assisted by the organ, in the able hands of Mr. A. Farrer Briggs, the organist at Mill Hill. Mr. C. Knowles also sang a solo from *Elijah*. The Rev. John McDowell, of Holbeck, delivered an instructive address, which was attentively listened to by the great throng of scholars, teachers, parents and friends. The services, morning and evening, were conducted by the Rev. H. W. Parris. To all it was truly an uplifting of the heart to the Father on high.

London: Highgate.—On Tuesday evening, May 10, the Rev. A. H. Moncur Sime, of Holloway Congregational Church, conducted the annual week-evening service, and preached an impressive sermon on "The Universal Church of Christ."

Mossley.—Anniversary services were held in connection with the Christian Church, Mossley, on Sunday last. The preachers were the Rev. J. E. Stead, of Wigan, and the Rev. W. C. Hall, of Ashton. In addition to the hymns, the "Te Deum," and the anthems "Praise the Lord, O Jerusalem," and "Lord, teach us to pray," were rendered. The collections amounted to £47 3s.

Padiham (Appointment).—Mr. Joseph H. Wicksteed, M.A., at present senior student of Manchester College, Oxford, has accepted the pulpit of Nazareth Chapel.

Park-y-Velvet Chapel, Carmarthen: Presentation.—At the close of the service last Sunday morning, opportunity was taken to express to Mr. E. Walter Davies, late of the National Provincial Bank, Carmarthen, the appreciation felt by the congregation for his services as Treasurer for the last eleven years, and their sense of the loss it would sustain by his recent removal to Pembroke Dock. Principal Evans, of the Presbyterian College, who took the chair, paid an appropriate tribute to the constancy, courtesy, and business ability of the late Treasurer, and while expressing the regret of the Church at their loss, wished him success in his future sphere of duty, and on behalf of the congregation, made the presentation to him of a handsome marble clock, with the following inscription:—"Presented to Mr. E. Walter Davies by the members of the Park-y-Velvet congregation, Carmarthen, in grateful recognition of his services as Treasurer during a period of eleven years. May 8th, 1898." Mr. Davies replied in fitting terms, thanking his friends for their unexpected kindness, and assuring them that their gift would be a lasting memento to him of happy association with them in work and worship.

Pontypridd.—The last of a series of eight discourses on the Bible was delivered by the Rev. Geo. St. Clair, F.G.S., on Sunday evening last. The course has been much appreciated by good congregations, and the church is to be congratulated on its good fortune in having the opportunity of hearing this excellent course of sermons during the absence of Dr. Griffiths on his missionary tour in North Wales. A vote of thanks to Mr. St. Clair for his instructive and eloquent sermons, proposed by Mr. G. F. Hacker, and seconded by Mr. G. Thomas, was carried after the service. The congregation has sustained a grievous loss in the death, on the 2nd inst., of Mrs. Ack Llewellyn, at the early age of twenty-two. Mrs. Llewellyn was keenly interested in the work of the Postal Mission, and had acted as local treasurer since the formation of the Pontypridd branch. At the close of the service on Sunday evening the following resolution was moved by Dr. Griffiths, seconded by Mr. John Lewis, and passed in silence:—"That we deeply deplore the loss which the Unitarian Church has sustained by the sad and sudden death of Mrs. Ack Llewellyn, and that we extend to Mr. Llewellyn, Mrs. Parfitt, and the other members of her family our heartfelt sympathy in their sorrow and bereavement."

Sheffield.—The anniversary services in connection with the Upper Chapel Sunday-school were held on the 9th inst., the preacher being the Rev. Herbert M. Livens, of Bolton. The musical portions of the services were very well rendered, and reflected much credit on Mr. Crofts, who had taken great interest and spent much time in training the scholars. Miss Osborne sang "The Light of Life," and the hymn, "Onward, Christian Soldiers," to the tune by William Lane Frost, was highly appreciated. Mr. Wragg presided at the organ.

Tavistock.—In the Town Hall on Wednesday afternoon and evening, April 27, a sale of work was held in aid of the Unitarian Circle and Chapel Funds. In the evening an entertainment was given

by members of the Christ Church (Devonport) Dramatic Society. The Rev. J. Barron presided.

Tetbury: Gloucester.—On Friday, April 29, the Rev. H. Austin, of Cirencester, gave another lecture in the Town Hall, his subject being "Jesus and God." Mr. J. V. Pettifer presided. At the close of the lecture questions were asked, among others by the vicar and the Congregationalist minister, the latter gentleman challenging Mr. Austin to a debate on the subject, "Is the teaching of Jesus in accord with the principles of Unitarianism?" The challenge was accepted.

Whitby.—At a meeting last Sunday of the Old Presbyterian Religious Society, assembling in Flowergate Old Chapel (founded in 1695) it was resolved to remove the word "Unitarian" from the chapel notice-board, and to put instead—"For Divine Worship and the Culture of Faith, Hope, and Charity, without a Formal Creed."

PUBLICATIONS RECEIVED.

[To PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Studies of the Soul. By J. Brierley. 6s. (Clarke and Co.)

Faith and Doubt in the Century's Poets. By R. A. Armstrong. 2s. 6d. (Clarke and Co.)

The Conquered World. By R. F. Horton. 1s. 6d. (Clarke and Co.)

The Bible for Home and School. Part 9. 1s. (Clarke and Co.)

History of Early Christianity. By Leighton Pullan. 3s. 6d. (Service and Paton.)

The Documents of the Hexateuch. By W. E. Addis. 10s. 6d. (Nutt.)

England's Danger. By R. F. Horton, M.A., D.D. 6d. (Clarke and Co.)

Masters of Medicine: William Stokes. By Sir W. Stokes. 3s. 6d. (Fisher Unwin.)

Karl Marx and the Close of His System. By E. v. Böhm-Bawerk. 6s. (Fisher Unwin.)

Ambassadors of Commerce. By A. P. Allen. 2s. 6d. (Fisher Unwin.)

Studies in Little-known Subjects. By C. E. Plumptre. 6s. (Sonnenschein.)

Scientific Method in Biology. By Dr. E. Blackwell. (Elliot Stock.)

Carlisle Cathedral. By R. S. Ferguson, F.S.A. 1s. (Isbister.)

Responsible or Irresponsible. By H. Smith, M.D. 1s. (Watts and Co.)

The Voice of the Spirit. Book I. 2s. (Sampson Low.)

The Voice of the Spirit. Book II. 2s. 6d. (Sampson Low.)

PHILIP BARKER, Esq., DECEASED.

Pursuant to the Statute 22nd and 23rd Vict., cap. 35.

NOTICE IS HEREBY GIVEN that all persons having any claim against the Estate of Philip Barker, late of The Grove, Willaston, near Nantwich, in the County of Chester, Gentleman, deceased (who died on the 11th day of March, 1898, and whose Will with one Codicil thereto was proved in the Principal Registry of the Probate Division of Her Majesty's High Court of Justice on the 4th day of May, 1898, by the Rev. Rowland Vectis Barker, Walter Stringer Williamson, and Robert Dukinfield Darbishire, the Executors therein named), are hereby required to send the particulars in writing of their claims to us, the undersigned, on or before the 30th day of June next; after which date the said Executors will proceed to distribute the assets of the said deceased amongst the persons entitled thereto, having regard only to the claims of which they shall then have had notice.

Dated this 10th of May, 1898.

DARBISHIRE, TATHAM, and WORTHINGTON,
Solicitors for the Executors,
1, St. James-square, Manchester.

OUR CALENDAR.

SUNDAY, MAY 15.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPES.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. H. GOW, B.A. Evening, "Matthew Arnold and his Message."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
Morning, "The Christian Warfare," and Evening, "Comfort in Religion."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Evening, "Institutions and Ideals: II. The Law Court."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond Free Church, Ormond-road, 11.15 A.M., 3 P.M., Service for Children, and 7 P.M., Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Rev. E. S. L. BUCKLAND.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. A. N. BLATCHFORD.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. WORTLEY, and 6.30 P.M., Rev. J. ANDERTON.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE, M.A., D.Sc.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. JOSEPH WARSCHAUER, M.A. Morning, "Essential Christianity," and Evening, "Jesus, the Pharisees, and Righteousness."
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Education and Freedom in the Service of Religious Truth."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M., Rev. P. H. WICKSTEED, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms. High street, 11 A.M. and 7 P.M., Mr. W. H. HOWE.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. W. R. SHANKS, of Manchester.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—May 15th, at 11.15, JAMES ALLANSON PICTON, "Tyranicide."

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, W.—May 15th, at 11.15, Dr. WASHINGTON SULLIVAN, "At the Paris Morgue."

BIRTHS.

MOORE—On the 2nd inst., at Hindley Parsonage, the wife of the Rev. John Moore, of a son.
NAPIER-CLAVERING—On May 5th, at the Manor House, Harborne, the wife of Claude Gerald Napier-Clavering, of a son.
POPE—On May 8th, at 27, Vicar's Hill, Lewisham, the wife of the Rev. W. Chynoweth Pope, of a daughter.

MARRIAGES.

CLARKE—HAWKINS—On the 7th inst., at the Stratford Unitarian Church, West Ham-lane, by the Rev. John Taylor, formerly of Carter-lane, Herbert Alfred, second son of Mr. Alfred J. Clarke, of Forest Gate, to Florence Annie, only daughter of Mr. William J. Hawkins, of Stratford. No cards.
GRAY—STONE—On May 9th, at Rosslyn-hill Chapel, Hampstead, by the Rev. G. Buchanan Gray, M.A. (brother of the bridegroom), Benjamin Kirkman, eldest son of the Rev. B. Gray, B.A., late of Blandford, to Sarah Eleanor, daughter of the late Henry Stone, Esq., of Banbury.

DEATHS.

COCHRANE—At Green Royde, Pedmore, Stourbridge, on the 11th of May, after many months of intense suffering, Charles Cochrane, J.P. for the Counties of Worcester and Stafford, aged 63 years.
HUTCHISON—On the 9th inst., at West Cottage, Royston, Herts., Alice, daughter of the late William Hutchison, W.S. of Edinburgh, and step-daughter of the late Rev. Richard Shaen, M.A., aged 53 years.

The Scientific Torture of Animals.

Those who disapprove of the demand for lesser measures than the total abolition of this practice, are respectfully invited to join the "BRITISH UNION FOR THE ABOLITION OF VIVISECTION," which has been founded at a Conference, held at Hengwrt, Dolgelly, on the 4th inst., JOHN F. NORRIS, Esq., Q.C., in the Chair. Annual subscription (minimum), 10s.; Life Membership, £5. Letters addressed to Secretary, Miss BAKER, at (provisional) Head Office, 20, Triangle, Bristol, or to Hon. Treasurer, JOHN F. NORRIS, Esq., Q.C. President, FRANCES POWER COBBE.

REV. F. HAYDN WILLIAMS'
MORAL POLEMIC Pamphlet will be on sale during Whit-Week at STENLAKE and SIMSON'S, 52, Bocksellors'-row (two minutes' walk from Essex Hall), and at the door of Essex Hall during the Meetings. Price SIXPENCE.

HIGHGATE HILL UNITARIAN CHRISTIAN CHURCH, LONDON.

[A New Annexe to the Building.]

TREASURER: F. WITHALL, Esq., 55, Brunswick-place, City-road, London.

The workmen have commenced with the enlargement of our building an annexe, and promise the completion by the end of June. This is much needed, as we have had for some time past to take eight Sunday-school classes into the Church, which is very undesirable. We also propose to enlarge the vestry if sufficient funds be promised. We have often from fifty to sixty children in the vestry on Sunday afternoons, and more space is still needed. The congregation will help to the extent of £200; and with the help of £200 more we shall complete our work.

That we are a living Church, and worthy of some aid, may be seen from the fact that our total receipts in our last report were £673 3s. 9d. And in addition we have done, during the last two years, a fair share of initiatory Unitarian Missionary work at Walthamstow and Southend-on-Sea. Walthamstow has now its handsome little church building; Southend will have the same at Whitsuntide of this year. Six of our members are lay preachers, and help on this work. Our Monday University Lectures fill our Schoolroom even in May; and our Thursday night lectures are well attended. Our Reading-room is often crowded, and also our Free Library-rooms.

All donations will be acknowledged by FRED. WITHALL, Esq., 55, Brunswick-place, City-road, E.C.

	£	s.	d.
Mr. F. Withall	50 0 0
Mr. Manwell	50 0 0
Rev. R. Spears	50 0 0
Mr. W. Brown	21 0 0
Mr. F. Nettlefold	20 0 0
Mr. J. Harrison	5 5 0
Collection...	5 1 6
Rev. Jno. Bevan	5 0 0
Mr. P. Hart	5 0 0
Mrs. Alfred Lawrence	5 0 0
Mr. F. J. Robinson	5 0 0
Mr. and Mrs. Tremaine	3 3 0
Miss E. Gordon	3 0 0
The Messrs. Knowlman	2 10 0
" " Employés	1 1 0
Sunday-school Concert	3 0 0
Mr. and Mrs. Gruniesen	3 0 0
Miss E. L. Lister	2 2 0
Mr. Diesch	2 2 0
Miss Emily Sharpe	2 2 0
Miss Wakefield	2 2 0
Prof. Carpenter	2 0 0
Mrs. Rudd	2 0 0
Lady Bowring	1 1 0
Mr. E. Chitty	1 1 0
Mr. Coombes	1 1 0
Mr. T. Elliott	1 1 0
Mr. H. K. Moore	1 1 0
Mr. H. J. Morton	1 1 0
Mr. Hodgson Pratt	1 1 0
J. T. R.	1 1 0
Mr. Ravenstein	1 1 0
Mr. Reckitt	1 1 0
Miss Steinbank	1 1 0
Mr. I. M. Wade	1 1 0
Mr. Harold Wade	1 1 0
Mr. E. T. Whitfield	1 1 0
Mr. W. Wooster	1 1 0
Mr. J. H. S. Cooper	1 1 0
Mr. J. Brackenbury	1 0 0
Mr. W. Haslam	1 0 0
Mrs. Keating	1 0 0
Mr. Perry	1 0 0
Rev. Thomas Thomas	1 0 0
Mrs. Tiffin	1 0 0
Col. Trevelyan	1 0 0
Dr. Simmonds	1 0 0
Mr. H. G. Chancellor	1 0 0
Mrs. Holmes	0 10 0
Mrs. F. Ison	0 10 0
Rev. W. James	0 10 0
Mr. J. Kirkpatrick	0 10 0
Mr. G. Nicholson	0 10 0
Mr. H. P. Price	0 10 0
Mr. W. McKenzie	0 10 0
A Scotchman	0 10 0
Mrs. Temple	0 10 0
Mr. James Russell	0 6 0
Smaller Sums	0 6 0
Mr. I. S. U. Alehley	0 5 0
Mr. M. Bard	0 5 0
Mrs. Burr	0 5 0
Mr. S. B. Barber	0 5 0
Mrs. C. of T.	0 5 0
Mr. H. Clements	0 5 0
Mr. Coleman	0 5 0

Mr. Ewartson	...	...	0 5 0
Mr. J. Gilmer	...	...	0 5 0
Mr. S. E. Harris	...	...	0 5 0
Rev. R. J. Jones	...	...	0 5 0
Rev. R. C. Jones	...	...	0 5 0
Miss E. Lakin	...	...	0 5 0
Mr. G. A. Morgan	...	...	0 5 0
Mr. Macdonald	...	...	0 5 0
Mr. Newbold	...	...	0 5 0
Mrs. Nobbs	...	...	0 5 0
Miss Shillip	...	...	0 5 0
Mr. A. L. Tompson	...	...	0 5 0
Mr. Willis	...	...	0 5 0
Mr. F. Welch	...	...	0 5 0
Mr. W. Jago	...	...	0 5 0

LONDON DOMESTIC MISSION.

At the Annual Meeting held on May 11th, 1898, at George's Row Mission, City-road, the Rev. R. A. ARMSTRONG, B.A., of Liverpool, in the Chair, the following Resolutions were passed:—

I.—Moved by the Chairman, seconded by Mr. B. S. Straus, L.C.C., supported by the Rev. W. Wooding, B.A., and resolved:—

"That the Report of the Committee, together with the Reports of the Missionaries and the Treasurer's Statement of Accounts, be received and adopted."

II.—Moved by Mr. Russell Scott, seconded by the Rev. V. D. Davis, B.A., and resolved:—

"That this Meeting desires to testify its undiminished sense of the importance of the objects contemplated by the Domestic Mission; and, at the same time, would assure its Three Ministers of its sincere and heartfelt sympathy with them in their arduous and trying labours, hoping they may find in their several spheres of activity a rich reward for the earnest spirit they bring to their truly Christian work."

The Rev. F. Summers and the Rev. J. Pollard replied, and a letter was read from the Rev. B. Kirkman Gray.

III.—Moved by the Rev. F. H. Jones, B.A., seconded by Mr. F. Withall, and resolved:—

"That the best thanks of this Meeting be given to the Officers and Committee for their services during the past year, and that the following be the respective appointments for the year 1898-9:—*Treasurer*: Mr. Philip Roscoe. *Hon. Secretary*: The Rev. G. Dawes Hicks, M.A., Ph.D. *Committee*: Mr. P. M. Martineau (Chairman), Mrs. Enfield, Mrs. Eveleigh, Mrs. Rutt, Miss Anna Sharpe, Messrs. J. Brabner, G. L. Bristow, Howard Chatfield Clarke, the Rev. Frank K. Freeston, Oswald Nettlefold, F. S. Schwann, and Harold Wade. *Auditors*: Messrs. W. E. Cogar and Ion Pritchard."

IV.—Moved by Mr. P. M. Martineau, J.P., seconded by Mr. David Martineau, J.P., and resolved:—

"That the best thanks of this Meeting be given to the Rev. R. A. Armstrong, B.A., for his kindness in presiding, for his eloquent address and his able conduct of the proceedings."

G. DAWES HICKS, Hon. Secretary.

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"That the Council of the Triennial Conference having been constituted on a basis by which it represents the various congregations and associations which form the Conference, it is hereby resolved that the Committee be instructed to hold regular meetings to consult and, when considered advisable, to take action in matters affecting the well-being and interests of the congregations and societies which form the Conference, by directing attention, suggesting plans, organising expressions of opinion, or summoning, if they deem it needful, a special meeting of the Conference. Further that the Committee shall present to each Conference a full report of its proceedings and the action it has taken for the approval or otherwise of the Conference."

W. BLAKE ODGERS, President.
CHAS. FENTON, Acting Hon. Sec.

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The Congregation of the Birkenhead Unitarian Church find themselves under the imperative necessity of providing new buildings for the carrying on of the work of the Church, the Sunday School and the various societies and institutions which have grown up in connection with the Church.

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It is estimated that, after realising the present site, a sum of about £2,500 will be required to erect a suitable church, schoolrooms, class-rooms, &c., and to pay for the land which has been purchased. Towards this sum about £500 has already been raised, and the Committee earnestly appeal to all friends of liberal and free Christianity to assist them in this endeavour to develop and encourage the work of the Congregation in Birkenhead.

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ANNUAL MEETING OF THE CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION, ESSEX HALL, WEDNESDAY AFTERNOON, June 1st, at 4 o'clock, Mrs. MANNING in the Chair.
Tea at 5.30.

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